

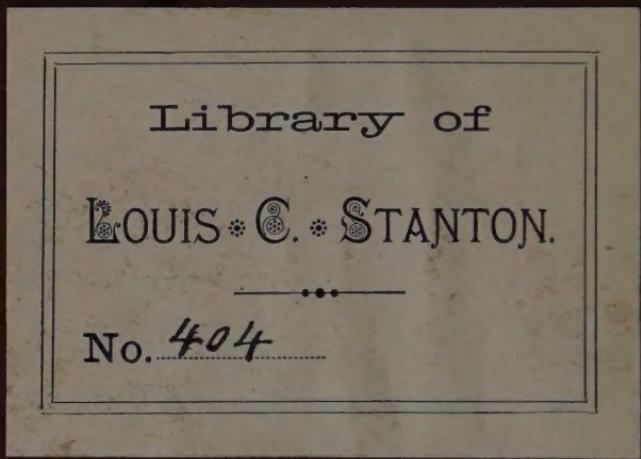
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GUIDE
TO
Reading Hebrew
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VIBBERT

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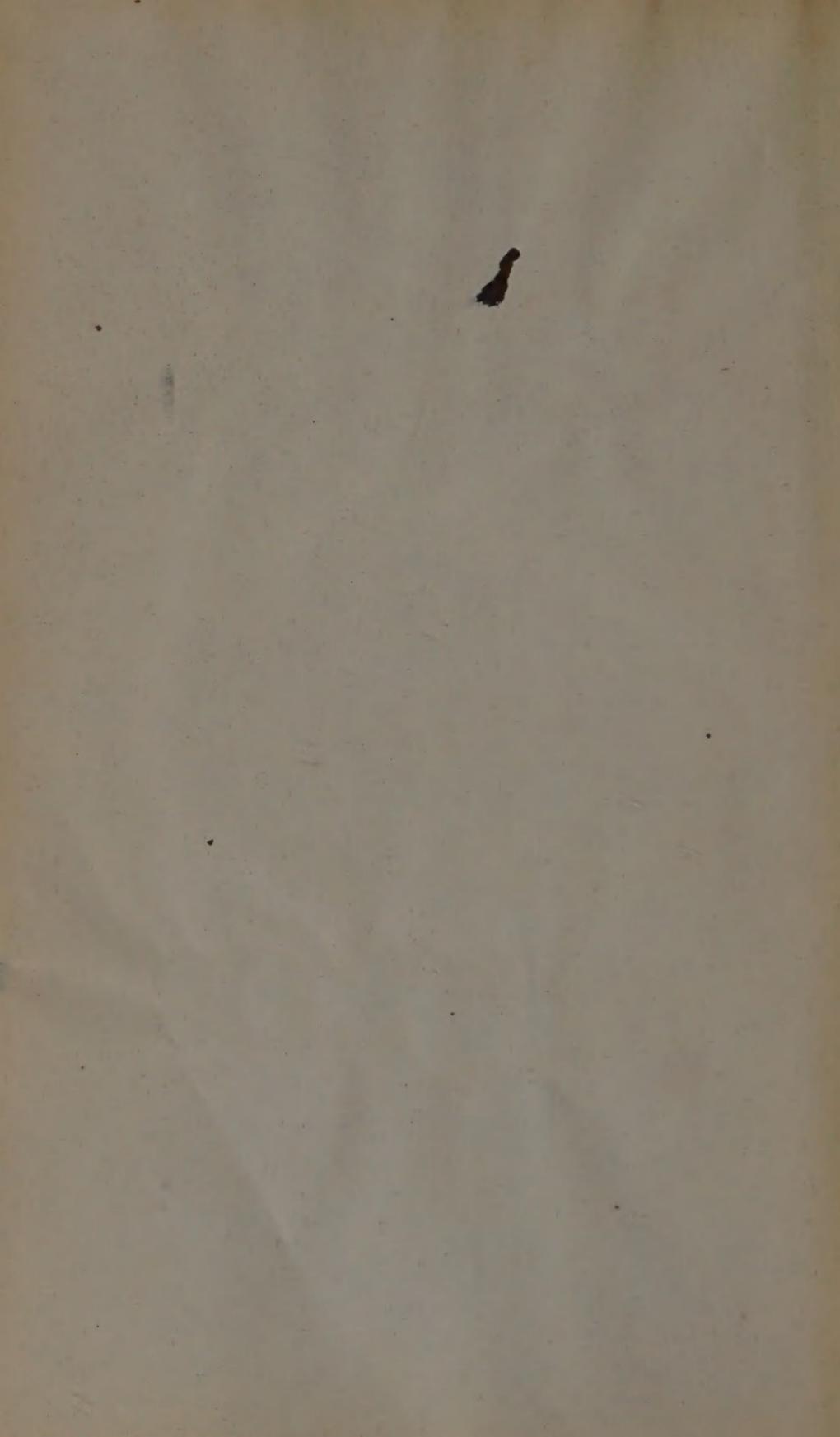




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G U I D E

TO

READING THE HEBREW TEXT;

FOR THE

USE OF BEGINNERS.

BY THE

REV. W. H. VIBBERT, M.A.,

PROFESSOR OF HEBREW IN THE BERKELEY DIVINITY SCHOOL.



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INTRODUCTION.

Two reasons will account for the appearance of this elementary work. In the first place, ability to read the Hebrew text of the Old Testament is now a requisite for admission to many of our Theological Seminaries; particularly is it required of the candidates for admission to the *Berkeley Divinity School*, for whom this treatise is especially prepared. In many cases — happily becoming less every day, from the increasing interest in Hebrew — the student fruitlessly seeks for some one capable of instructing him in the rudiments of the language, and the task of learning to read the text with the help of a Grammar alone seems a difficult one. And it is indeed difficult, because the Grammars do not treat this matter in sufficient detail, or illustrate it with enough examples. In fact, they do not seem to appreciate the beginner's chief trouble, and so do not provide for it. And yet ten years' experience in teaching this language demonstrates that the fluent reading of the text is one of the greatest difficulties which the learner has to encounter, and which indeed is rarely thoroughly overcome. It is not strange that (1) the unaccustomed forms of the letters; (2) the method of reading from right to left, — backward as it were; (3) the vowels *above*, *below*, and *in* the line, thus

making virtually three lines to be carried in the eye at once ; (4) the vocal and silent sh'vas ; (5) the doubtful vowels, etc.,—in view of all these things, it is not strange that the reading of the text seems to the beginner an arduous task. And yet if it is not perfectly acquired, the student, as he goes on, finds his troubles much increased from his inability to recognize and pronounce at once the printed forms of words.

2. To meet this difficulty is the second reason for the publication of this little book. A thoroughly elementary Grammar, with exercises by way of illustrating each subject presented, was sought for in vain. Most of the Grammars merely give the general principles or abstract rules, with few or no examples to illustrate them. *Kalisch's* Grammar, however (published in England), is constructed on the plan of illustrating the principles with exercises, and so seems to meet the want alluded to better than any other ; but the elementary points are not as fully illustrated in detail as seems desirable. The expense of this Grammar also puts it beyond the reach of most theological students.

The aim of this work is to give the student all that is needful to enable him to read the text of the Old Testament, keeping rigorously to the plan of stating clearly and precisely everything that is *essential* to this purpose. This work is not a *Hebrew Grammar*, but it is a guide and a help to the reading of the text of the Hebrew Bible. One thing is given at a time, with exercises for practice, so that each point may be perfectly comprehended. It is hoped that the book is so constructed as to enable the learner to read the Hebrew text without the services of the living teacher. The author has taken nothing for granted on the

part of the student. By a systematic and progressive plan of arrangement, which he *must* follow closely and steadily, he is led on from section to section. *No section must be begun until the preceding one is thoroughly mastered.* Nothing at all is gained by haste or skimming. The exercises under each section are to be written, not merely once or twice, but many times over, until perfect familiarity with the forms and sounds of the characters and signs is acquired.

The exercises should always be read *aloud*, over and over again, until each word can be pronounced at sight, without stammering or hesitation. Fluency of reading will only be the result of constant practice.

In order to write the English words in Hebrew characters the student will be careful to note how each consonant and vowel is represented. The equivalents herein adopted differ somewhat from those which are commonly made use of; e.g. *Tsara* is usually represented by ē, which might be pronounced like *e* in *mete*. It is here represented by ā as in *fate*, and so is not liable to be pronounced grave, ā, or short, ā, or like *ee*.

In giving the pronunciation of the *names* of the consonants, of the vowels, and of the other signs affecting the text, phonetic spelling has been adopted, which, though looking awkward to a scholar, will prevent wrong pronunciation on the part of the learner. Wherever *ch* occurs, it is always *hard*, as in *chasm*, *cholem*. The book is labelled "for beginners," but it is hoped that the advanced scholar will not be able to charge it with inaccuracy or lack of perspicuity.

How far we have succeeded in enabling the student to

read fluently the text of the Hebrew Bible must be ascertained by a *faithful* and *regular* use of the book itself. May it, in its humble way, so have assisted him in laying the foundations of his Hebrew learning, that he may more easily advance in the prosecution of so sacred a study.

MIDDLETOWN, Epiphany, 1872.

G U I D E

TO

READING THE HEBREW TEXT.

§ 1. THE ALPHABET.

HEBREW is written and read from right to left. The letters, which are twenty-two in number, are exclusively consonants, though some of them have also the power of vowels. These letters, with their respective names and sounds, are given on page 11.

It will be noticed that two of them, namely, älēf and āyin, are represented by no English equivalent. Ahlēf is usually likened to the *spiritus lenis* (') of the Greeks, or to the *silent h* in our word *hour*. Hence practically it has *no sound*.

The true sound of āyin — which was probably similar to the Arabic *Ain* — is said to be unpronounceable by our organs of speech. It is represented in the Septuagint sometimes by *γ*, sometimes by the *spiritus asper*, sometimes by the *spiritus lenis*. Attempts of grammarians

to exhibit its power by, *g*, *ch*, *'h*, *gn*, *rg*, etc., merely show the impossibility of adequately representing it. In the midst of such difficulty and uncertainty of designating its pronunciation, the method of passing it over altogether as having no sound has been adopted, after the example of the German universities, and on the authority of many grammarians.

In the last column of the Table on the opposite page the similar letters are placed side by side, in order that the student, at a glance, may note both their points of resemblance and of difference.

At the bottom of the same column are given the five letters (called *dilatables*) which are used in manuscripts and old editions of the Bible in order to avoid the blank space which would otherwise occasionally remain in the line, from the fact that no word is ever allowed to be divided at the end of a line. Such division is now avoided in modern printing by judicious spacing.

NOTE 1.—The names of the letters are monosyllabic, except those of *ahlef*, *geemel*, *dahleth*, *zayin*, *lahmeth*, *sahmek*, *ayin*, and *tsahthay*.

NOTE 2.—The learner can acquire familiarity with the forms and sounds of these letters only by writing them down, and uttering the sound of each as often as he writes it. This practice *must be persisted in* until each consonant can be recognized with facility, and pronounced readily and without the slightest hesitation.

Form.	Sound.	Name.	Equivalent in this book.	Similarity of Shape.
Finals.				
א	Scarcely audible breathing.	Ah'-lěf	א	ב ב
ב	b	Bayth	b	ב ב
ב	v (bh)		v	כ כ
ג or ג	g always hard, as in go	Gee'-měl	g	ג ג
ד	d	Dah'-lěth	d	ד ד
ת	th as in those		th	ת ת
ה	h as in he	Hay	h	ה ה
ו	v	Vahv	v	ו ו
ז	z	Ză'-yĭn	z	ז ז
ח	ch as in German, nach	Chayth	ch	ח ח
ט	t	Tayth	t	ט ט
י	y	Yōthe	y	י י
כ or כ	k	Kăf	k	כ כ
ל	l	Lah'-měth	l	ל ל
מ	m	Maim	m	מ מ
נ	n	Noon	n	נ נ
ס	s as in so	Sah'-měk	s	ס ס
ף	No sound	Ā'-yĭn	ע ע	
פ	p	Pay	p	פ פ
ף (ph)			f	ף פ
צ	ts as in nets	Tsah'-thay	ts	צ צ
ק	k	Kōfe	k	ק ק
ר	r	Raysh	r	ר ר
ש	sh	Sheen	sh	ש ש
ס like ס		Seen	s	ס ס
ת	t	Tahv	t	ת ת
ת	th as in thin		th	ת ת

REM. 1. These characters are *Chaldee*, not Hebrew. The proper Hebrew letters are found only on monuments and coins.

REM. 2. In writing these characters, observe that the horizontal strokes are heavy, while the perpendicular ones are light.

REM. 3. The *letters* and their *sounds* are first to be thoroughly learnt, and afterwards their *names* should be acquired.

2. It will be noted that each of the letters *k*, *s*, *t*, *th*, and *v* have *two* equivalents in Hebrew. The learner will therefore carefully note that when the following Hebrew letters are intended to be expressed, the English equivalents in the Exercises are printed in *italics*.

פ, *k*; ס, *s*; ט, *t*; ת, *th*; ב, *v*.

3. As certain of the letters closely resemble each other, the beginner must take care not to confound ב with כ; ג with ג; ד with ר; ד with ז; ח with ח; ח with ח; ה with ת; י with ר; י with י; ו with ז; ז with נ; ו with נ; ט with ט; ס with ס; ע with צ; ע with צ; ו with ו.

What is the difference in form between Dahleth and final Kaf? between Zayin and final Noon? Hay and Chayth? Vahv and final Noon? Chayth and Tahv? Bayth and Kaf? Hay and Tahv? Geemel and Noon? Samek and final Maim? Dahleth and Raysh? Ayin and final Tsahthay? Vahv and Yothe? Vahv and Raysh? Ayin and Tsathay? Sheen and Seen?

REM. The dot over ו and ו is called the *Diacritical Point*.

4. When Kaf, Maim, Noon, Pay, or Tsahthay

occur at the *end of words*, they are written as in the column headed "Final."

5. In Hebrew the letters and words follow each other *from right to left*. Thus our word MOUTH, written Hebrew-wise, would be HTUOM.

NOTE.—TH must be represented by ת or תְ, not by תָּ; SH by שׁ, never by שָׁ; TS by טׁ, never by טָ.

EXERCISE I.

Write in Hebrew characters the following consonants:

[When either M, N, K, F, or TS occurs at the end of words in this and other Exercises, take care to give it its "final" form.]

B, r, sh, th, l, h, y, m, ts, v, ch, p, n, r, f, th, t, k, sh, z, g, ts, v, k, s, d, r, k, ts final, k, m, s, th, ch, th, r, b, h, n, v, l, y, t, sh, g, t, k, d, s, n final, z, m, p, ts, y, b, th, m final, k, s, g, r, f final, d, th, t, l, k final, y, z, v, b, s, t, g, h, k, f, p, th, k, v, n, r, b, ts, th, ch, h, g, t, z, d, s, l, n, f, th, m, s, k, ch, v, k, ptr, yms, yhn, mth, mrk, lk, hbrvs, thslns, lyh, trm, thsn, mss, dkf, tschy, shpl, prf, rtsv, shrg, chshl, hshm, hlk, btsm, yvhv, mshpt, tstkh, gzl, gthl, myth, ythvm, kmn, kmv, lmnk, klm, krv, sprts, bchn, rchf, shlf, brk, srh, vrhm, vkshv, ytschk, ysrl, dn, krch, shmn, yth, rehl, shvl, ltn, blhn, btn, srg, ykshn, ktn, mzmr, mktl, sn.

NOTE.—This Exercise should be written many times, until perfect familiarity with the forms and sounds is acquired.

EXERCISE II.

Write the English equivalents for the consonants in Genesis i., see p. 45, passing over נ and פ when they occur, as having no sound. Practice both writing and pronouncing the consonants in this chapter until any and every letter can be pronounced at sight.

NOTE.—The learner ought not to go on to the following exercises until he is as thoroughly familiar with the forms and sounds of the letters of the Hebrew alphabet as he is with his own A B C.

§ 2. THE VOWELS.

I. THE LONG VOWELS.

1. For convenience and simplicity we may divide the vowels into two classes, viz. five long and five short. The long vowels are :

	Sounded as	Represented by
Kāh'-měts ָ,	ă in father,	ă
Tsāy'-rāy ְ or ְִ,	ā in fate,	ā
Chee'-rěk ֵ,	ee in feet,	ee
Chō'-lěm ֶ or ַ,	ō in over,	ō
Shoo'-rěk ָ,	oo in fool,	oo

NOTE.—The horizontal line represents the consonant to which the vowel belongs; ָ means, therefore, that the vowel stands *beneath* the consonant; ְ that the vowel stands *over* the consonant. Ch should be pronounced hard, as in *chasm*.

2. The vowels are mostly pronounced *after* the consonant *under* which they stand, e.g. בָּ = bā ; בְּ = bā ; מָ = mā ; קְ = kee.

When *cholem* (*defectively written* *ׁ*) follows a consonant it is placed over it, e.g. **ׁבּ**=bō; **ׁפּ**=pō; **ׁדּ**=dōr.

Cholem (*fully written* י) and Shoorek י, stand in the line with the other consonants, e.g. קום = kōm; קום = koom.

EXERCISE III.

Pronounce, and write in English letters the following Hebrew syllables.

[As älef and äyin have no sound, they may, for the sake of convenience, be represented by a dash (thus **מָ** may be written -ām; **מְצָה** = mätsä-; **אֲסֹו** = -äsoo; **מְאַל** = mā-äl, etc.), or they may be left unexpressed.]

EXERCISE IV.

Pronounce and write in English letters the following Hebrew words.

דָג, קָם, כָוֹם, גָב, לְבָב, מְלָמֵד, שֶׁמֶן, מִתְהָ, פֶלַח,
 לְזָן, אֲתָה, אִוּשׁ, הָלוֹד, יְם, יוֹלֵד, כּוֹר, נְבָס, סְוָס, גְּנִיל, תְּאֵן,
 שֶׁמֶן, קוֹבֵט, טָוָב, דָם, בְּוֹשָׁת, לְזָה, וִיקָּת, אַיִל, הַמְּמֻזָּעַ, גְּנוּזָה,
 חָוָר, שְׁנוֹן, קְנוֹן, בְּנָן, בְּנָד, בִּיתָה, לְבָב, יוֹלֵד, יְמִתָּה,
 פְּנִיס, אַלְלָה, אָוֹן, תִּתְהָ, רְמָם, עַבְדָה, דָוָבָה, זָוָל, דָוָד,
 מְיַין, גָוָב, מְוֹשָׁב, בְּשָׁה, חָוָב, דְּיוֹן, הָלָל, גִּירָאָבָה, בְּטָלָה,
 צָרָה, צָנוֹן, קְוֹזָה, עַזָּה, תְּפָהָה, דְּלָלָה, חָוָזָה, חָיָה, חָיָה, אָוָבָה,
 כִּים, גְּוִישָׁה, חָוָר, נְאָה, נְוָבָה, סְוִיסָה, כִּיְתָה, אֹוָתָה, רִיבָה, פּוֹטָה,
 שְׁוָם, שְׁוָם, פְּזָה, טָוָבָה, זָגָה, סְנָפָה, בְּזָה, בְּלָה, שִׁידָה, שִׁידָה,
 אַלְלָה, בְּיִסְמִיכָה, לְגָה, לְגָה, נִירָה, סִיגָה, סִיסָה, הָוָרָה, אָוָרָה, רִיבָה,
 עַשְׁתָה, חָמָה, חָיִקָה, נְוָבָה, זָיָדָה, גְּגָרָה, דְּיוֹצָה, אַיִלָה, עַבְדָה, מִיעָזָה,
 קְוֹזָה, גָּגָה, מְוֹתָה, זִיקָה, דָוָגָה, כּוֹרָה, מְפָה, גְּדָדָה, בְּגָזָה, קִיםָה, חָוָלָה,
 לְוֹטָה, נְגָה, טְוָלָה, בְּרִיקָה, פְּגָה, רְוָבָה, שְׁדָה, חָצָה, רִיקָה, הָוָםָה,
 נִירָה, לְזָה, סְפָה, סְוָףָה, בְּזָה, בְּנָה, שְׁרָה, פְּתִיןָה, חָמָםָה, נְוָםָה.

EXERCISE V.

Pronounce the following Hebrew words.

שְׁתַוְלָה, מְצֹורָה, עִמְלָה, הַמְנוֹן, בְּלָקָה, פְּנִים, שְׁרָקָה,
 הַוּמִים, רְוֹצָחָה, עַבְדָה, מְשָׁאָה, מְעָזָה, יְכָלָה, נְוָלָה, יוֹרָם,

דָּנֶג, דָּנוֹיד, גִּיחָן, גִּשְׁן, בֵּצָק, גַּיְטָם, אֲפִיל, יְרָא,
הַסְּבָב, הַוּסָב, סְדִין, סִיחָן, סִינְן, עֲוָרָב, עִילָּם, חִזּוֹן,
מְשֻׁוּשׁ, מִיתְהִים, חַלְוֹן, הַוּפָס, הַבִּזּוֹן, נְבִזּוֹן, בְּחִירָה,
אַשּׁוֹר, אַנְכִּי, אַיְלוֹן, אַוּם, אַרְלָן, הַאִיר, כּוֹמוֹן, נְכוֹן,
פּוֹשֵׁרָה, מְלָעֵד, מְקַפּ, הַמִּיק, נְגִינָה, נְגָה, נְוִי,
גִּימִים, פְּנִיאָה, נְדִיבָה, פְּנִזָּן, שְׂנִיר, מְזִיר, טְגִינָה, בְּרִיךְ,
בִּיתָּהוֹן, לְשָׁוֹן, יְלִינָק, שְׂגָל, מְחוֹזָה, טְמִינוֹן, שְׁעִיר, קְטַנָּה,
הַרְבּוֹן, בֵּצָק, לְחָם, וְלֹן, יוֹקִים, וַיְכַשׁ, קְטַל, לְיעֵג,
יוֹרִים, וְלֹדוֹן, גַּיְשִׁיב, חַלְבָה, יוֹשֵׁב, מַוְשִׁיר, עַשְׁן, אַמְּצָה,
הַכְּלָל, הַיְלָל, הַמְּרָר, צְנַם, הַלְּעֵדָה, שְׁעִיר, קְטַנָּה, דְּנִים.

NOTE.—The learner will practice upon each of these Exercises until each word can be pronounced at sight.

EXERCISE VI.

Write in Hebrew characters the following syllables and words, taking care to write from right to left.

Bā, dā, vee, sō, lā, mee, noo, gā, shoo, kā, bee,
chō, hōo, thā, lō, see, nō, pā, tō, yee, zoo, mā,
tsā, yā, hō, fā, vā, chee, tā, lee, koo, rō, tā, gō, yā,
shā, dee, hā, yō, nā, moo, lā, yoo, kee, tsō, fee,
zā, yee, loo, kō, sā, nō, roo, kō, shā, chā, tee, tā,
shō, bān, bōn, loon, dāg, kōl, dān, bāth, vāv,
tseets, shoom, geesh, yāz, cheel, mān, keer, gōl,
chāth, tsoor, zāk, yām, mōts, meets, tāth, yōth,

där, nāts, loog, pool, bäl, bōs, seen, kāts, lool,
däth, chāk, hōn, rāk, reev, pōth, book, läz,
cheesh, bōr, toov, chok, lāv, där, moot, seer,
sōk, tāl, yäth, käm, moosh, yool, yōf, yäz, nāv,
nōn, nooth, mām, noon, näch, nām, rāsh, yōth,
sheen, yär, voor, tär, dōv, hān, pook, gän, been,
shoov, booz, tool, päts, neef, yōm.

EXERCISE VII.

Write in Hebrew characters the following words.

Käthooov, täshāv, bänoo, yächāl, täreeih,
täfook, näkoom, häräts, yāshāv, shäleem,
bōhoo, kätōl, chäthäsh, mäleets, neesän, tōhoo,
bäräk, shälöm, yälak, kólōth, yäkoom, kōmäh,
reeshōn, räkeem, bäsär, yōthär, häteev, hōleeth,
yämeem, yōnāk, yäkäř, käleel, nāväl, nōsās,
hāneef, zāthān, zäkoor, sheeränoo, täkeemoo,
märächok, hōleethō, räthäfoo, yōnäkeem, oovä-
nōth, yäkeemoo, tōfāfōth, yōzäväth, kōkäveem,
häräree, yōyäreev, yōchänän, bämōthā, säree-
geem, sookäthee, sheeräthänoo, tōsheevänee.

3. When **נ** is unprovided with a vowel sign, and follows *any* long vowel, it merely serves to prolong the sound of such vowel: e.g. בְּרָא = bärä ; תְּצַדֵּק = tātsā ; בְּוֹא = bō ; קְרִיאָה = käree ; נְטוּלָה = násoo.

ה may serve the same purpose, when it stands at the end of a word, after ו, ו, ו [or ו § 2. II.], e.g. גָּלָה = gälä, גָּלָה = gälä, גָּלָה = gälö.

We have already seen that י, having no vowel of its own, after ו or ו simply serves to make the prolonged sound of the vowel Tsärā or Cheerěk; and that י, with no vowel under it, or immediately preceding it, loses its consonantal power entirely, and becomes a mere holder of the vowel ו. These letters therefore quiesce or rest in the following vowels:

א in any vowel;

ה in ו, ו, ו, ו;

ו in י or י;

י in י or י (or י § 2. II. Obs. 3).

4. But when either of these letters is provided with a vowel sign, it must be regarded as a consonant; e.g. in אֲשֶׁב, א, as it has a vowel under it, must be a consonant; so in הָן, ה must be a consonant; so in נֹזֵר, נֹזֵר, צִדְקָה, צִדְקָה, the Vav and Yothe are consonants. (cf. § 9, 1.)

EXERCISE VIII.

Pronounce the following words; and in each case state whether the א, ה, ו, or י is quiescent or not.

בָּאָרֶב, בָּאָרֶב, בָּאָרֶב, בָּאָרֶב, בָּאָרֶב, בָּאָרֶב,

רָאשׁ, לִי, חַטִּיב, שָׁוְבוֹ, נִצָּא, קָשָׁה, רָאשׁ, לֵאמֹר,
 פּוּשָׁה, טָמֵתָה, קָם, צָאת, וְתָא, בְּדָם, וְרָא, יְאַכֵּל,
 פְּאָרָת, נְאָוָה, רְאָטוֹן, דָּגָן, רְאָמָלָת, רָאשׁ, יְנָאָעָז, זָאת,
 פְּרָאָת, פְּאָרָן, פָּאָחָה, לִיכָּה, מְבוֹא, אֲבִיאָה, טְמִימָתָה,
 צָאת, כְּלָאִתִּי, לְתִמְאָה, מְלֹצִיאָה, הַבָּאָתָה, קְרִיאָה, גְּנוּהָ,
 חְנוּהָ, רְנוּהָ, אֲתָאָה, נְאָרֶץ, נְיוּתָה, וְנוּיָה, וְלִקְקָה, דְּיוּקָה,
 תְּפָאִים, שְׁאָגָן, קְרָאָתָה, יְאִבְדָּל, הַכְּלִילָה, קְרָהָה, וְהָוָא, סְלָוָא,
 נְשִׁיאָה, נְאָדָה, הַנְּהָהָה, לְבִיאָה, מְלוֹאָב, סְלָוָא,
 נְבִיאָה, יְוִירִיב, לְנִינְיָה.

5. (a) When Cholem (without ו) follows ט, or precedes ט, it coincides with the diacritical point of these letters, the single dot serving both as the vowel ō, and as determining the sound of ט, so that בְּט = bōsh, for בְּטָם; בְּסָם = sōm, for בְּסָט.

(b) If Cholem (defectively written) follows ט, or precedes ט, it is written over the opposite arm; so that שְׁדָה = shōth; עַתְּהָה = ӯṣā.

EXERCISE IX.

Write in Hebrew characters the following words (ō in every instance to be written defectively, i.e. with the simple ˘).

Chōsān, chōshān, yōshāv, shōlām, chäsōf,

tāfōs, shōfāt, sōrōk, mōshāk, shōrōs, shōrāts,
 shälōsh, shōkāv, kōsht, nōsān, nōshān, shōṣāl,
 yōsāh, yōshār, tōsheev, sōkār, yäshōm, shōmām,
 sōnān, nāshōs, shōyār, sōrāf, yäshōk, shōkān,
 nōshāk, gōshee, sōrāk, mōshāvāh, kōshāl, sōkāk,
 yōshānā, pārōsh, shōvee, meeshōr, shōkākāh,
 dōshāsh, tāshōvnāh, bōshāshoo, yäkōshtee.

EXERCISE X.

Pronounce and write in English characters
 the following words.

NOTE.—When not preceded by a vowel ש = ösh; ש = ös.
 When ש has no vowel under it ש = sō; ש = shō, except at the end
 of words, when it is ös.

שְׁנִין, שְׁרִק, אַשְׁר, שְׁנָן, גַּבְּשָׂר, גַּשְׁד, שֵׁם
 בְּשָׁ, שְׁפֵר, מִשְׁלָ, מִשְׁגָּא, עֲשָׂר, רַמְתָּ
 עֲשָׂה, כְּשָׁתָּ, כְּשָׁלָ, כְּשָׁלָה, כְּשָׁלָה, כְּשָׁלָה
 חֲשָׁךְ, חֲשָׁךְ, בְּשָׁסָ, אַשְׁבָּ, שְׁכָה, גַּבְּשָׁ, רַשְׁיָבָ
 עַשְׁנִי, שְׁשָׁן, שְׁרִיר, יְשָׁךְ, טְרִיר, גַּשְׁוָ, גַּשְׁוָ
 טְרִיאָס, חֲשָׁךְ, בְּשָׁשָׁ, רַשְׁשָׁ, עֲשָׁךְ, שְׁטָרָ, חֲשָׁךְ,
 חֲשָׁךְ, יְשָׁבָ, נִישָׁק, יְשָׁק, שְׁרִיטָ, שְׁרִיטָ, שְׁרִיטָ
 שְׁלִיד, יְתָכוּ, גַּשְׁאָ, נִישָׁא, עֲשָׁה, שְׁנוֹתָ, קִשְׁשָׁ, בְּטָלָ
 עַשְׁוָ, נִישָׁבָ, עֲשָׁק, הַשְׁבָּ, יְתָלוּ.

NOTE.—The student should not go on to the following Exercises until he has perfectly mastered the principles already presented. Thoroughness cannot be too often or too strongly insisted upon.

II. The short vowels are :

		Sounded as	Represented by
Păt'-tăch	=	ă in dăsh,	ă
Sĕg'-ôl	ֶ	ĕ in mĕt,	ĕ
Chee'-rĕk	ַ	ĭ in pĕn,	ĭ
Kă'-mĕts Chă-toof	ָ	ō in hōt,	ō
Kib'-boots	ֹ	ü in füll,	ü

REM. 1. Cheerek, ַ, and Kibboots, ֹ, in *open* (§ 4. 2) or in *accented* syllables are, however, *long*.

REM. 2. Kamets (broad ä) and Kamets Chatoof (short ö) have the same form; the rule for distinguishing the one from the other will be given further on (§ 8).

REM. 3. Segol sometimes quiesces in ִ, and hence assumes the form ְ.

REM. 4. Pattach and Segol at the *end of words* quiesce with ה; e.g. מה = mă; מה = së.

EXERCISE XI.

Pronounce and write in English characters the following syllables.

NOTE.—In this Exercise ַ is short ö.

הה, הֵן, גֵּד, הַל, גֵּל, אָב, הַל, זֵה, פֵּן, רֵב,
 בֵּז, נֵם, עֵם, פֵּה, אֵל, הֵר, אֵפֵּנ, עֵל, אֵם, סֵל,
 בֵּן, טֵל, חֵק, תֵּג, גֵּם, זֵה, הֵם, קֵר, תֵּר, יֵק, לֵשׁ, גֵּל,
 בֵּן, טֵל, חֵק, תֵּג, גֵּם, זֵה, הֵם, קֵר, תֵּר, יֵק, כֵּתֶת,
 גֵּל, גֵּתֶת, טֵל, נֵם, קֵר, לֵתֶת, אֵם, יֵבֶת, חֵסֶת,
 גֵּגֶת, טֵל, נֵם, קֵר, לֵתֶת, אֵם, יֵבֶת, חֵסֶת, הֵבֶת,
 גֵּגֶת, טֵל, נֵם, קֵר, לֵתֶת, אֵם, יֵבֶת, חֵסֶת, הֵבֶת,
 גֵּגֶת, טֵל, נֵם, קֵר, לֵתֶת, אֵם, יֵבֶת, חֵסֶת, הֵבֶת,
 אֵבֶת, חֵסֶת, אֵבֶת, חֵסֶת, אֵבֶת, חֵסֶת, אֵבֶת, חֵסֶת,

מִדְבָּר, בֶּלֶם, שַׁבַּת, קָרֵב, מִרְאֵת, סָקָה,
 שְׁקָעֵת, שְׁבָבָה, תְּשִׁיבָה, תְּלִינָה, שְׁמָנָה,
 גָּרָב, בְּדָן, בְּרָכָה, מְלָחָה, מְתָה, גְּזָב, בְּגָזָב,
 כְּבָבָה, אֲתָה, נְבָבָה, בְּקָבָה, מְלָאָה, שְׁמָמָה,
 מְדָמָה, אֲגָם, לְבָבָה, מְלָאָה, נְרָבָה, חְזָבָה,
 נְמָם, בְּלָבָה, דְּדָבָה, אֲשָׁבָה, פְּשָׁבָה, סְלָבָה, זְלָבָה,
 וְהָבָה, בְּבָבָה, עֲדָבָה, רְכָבָה, שְׁבָבָה.

EXERCISE XII.

Pronounce and write in English characters the following words.

NOTE.—In this Exercise the student will pay no attention to this mark, ָ; but write and pronounce the word as if it were absent altogether; e.g. מַלְקָה = malkah. ָ herein is not short ֹ.

אָבָר, בְּטָח, עַשְּׂרָה, גָּרְבָּה, נְעָם, אָרֶץ, בְּלָעָה,
 עַשְׁדָּה, אָשְׁכָּל, מְגַנְּתָה, יְשָׁעָה, בְּעַם, נְאָם, גָּזָעָה, מְשַׁגָּבָה,
 יְקַטָּלָה, וְרָאָתָה, אִישָׁתָּה, שְׁסָה, כְּבָד, הָגָלִי, חְסָסָה, בְּנָחָנִי,
 עַזָּר, גְּבָרִית, טְרַשָּׁה, שְׁמָךְ, חְחוּם, וְחַסְרָה, הָמִץ, חִזְקָה,
 זְכָר, פְּטוּדָה, טְאָתָה, גְּלָגָל, שְׁרַצָּר, אַמְלָלָה, גְּרוֹזָן, עַבְעָה,
 וְשַׁבִּי, יְשָׂבָה, וְרָאָה, יְקָם, הְוֻעָה, וְחַהְוָה, וְוַנְּקָתָה,
 טְלִינָלָה, כְּרֶמֶל, בְּרֶכֶב, כְּסֶלֶחֶום, בְּסֶלֶל, כְּלָמָד, הַכְּלִילָה,
 כְּלִילָלָה, גְּבָזָה, יְשָׁרָה, פְּרַעַשָּׁה, גְּפָנוֹן, פְּשָׁתָה, וְפַשְׁתָּה,
 פְּרַשְׁנָנוֹן, וְפַרְתָּן, פְּרַכְרָר, עָרָנוֹת, מְכַשְּׁלָה, אָסְלָח, וְהַמְּרַמְּרָה,

קָלְקָל, מַשְׁלָכָה, הַשְׁלָךְ, מִפְּקָד, לְשָׁכָה, מְרָאָה,
 סְפִתְיָהֶם, דְּמָכֵס, קְרָדֵם, רְחָק, אַרְמָנוֹן, מִגְּרָשׁ, בְּקָר,
 וְדָכֵס, טְבָח, נְשָׁבָרָת, יְפָה, סְלִיסָל, פְּרִיךְר, גְּשָׁשָׁט,
 עֲבָרִים, אָנוֹן, קָלְקָל, לְהָט, הַסְּבָן, הַתְּחִיעָרָעָר, כְּרִיסָם,
 עֲשָׂרִים, תְּשָׁעַת, עֲדִיוֹ, מִפְּקָד, מַשְׁלָכָה, גָּלְגָל, יוֹנִיחָה,
 מְגָרָח, אֲוֹנִיחָה, גְּרָשָׁה, בְּרִכּוֹתִיחָה, הַסְּנָה, מְכַשֵּׁל,
 בְּלִיחָה, סְפָרוֹ, עֲלִיחָה, הַרְחָק, גָּמָעוֹ, צְמָתָני, וְשָׁתָה
 מִמְּשֻׁלְטוֹ הַשְּׁאָלָעִירָה, הַתְּשֻׁוְטָתָנה.

EXERCISE XIII.

Write in Hebrew characters the following syllables and words.

Dāg, mīn, gāth, pēn, kāf, pāch, dām, chōk,
 shāth, kōl, gān, yāth, zīv, bīn, kēn būn, dēl,
 zūm, dīv, dūn, hīm, hūl, sāl, dāth, hār, gēl, yīz,
 yīsh, pāth, yēsh, nīr, nēl, nāk, nām, nīsh, nām,
 nām, nān, nāl, nāv, tsīn, rāts, shēv, gēsh, rīv,
 nē-fēsh, mē-lēk, gāthāl, kātāl, kōthēsh, lāhēm,
 bākēm, rē-gēl, mōrāg, chālēk, dē-rēk, tāfēn,
 tsīmdā, kōvnō, shooshān, shākāv, shōmrāh,
 tīktōl, tāmāk, tōktāl, kē-lēv, dālyoo, bōtsrāh,
 hūshkāv, mūkrāch, tāchmōth, mīknēh, yīglēh,
 yāyīn, pārāsh, mōshēh, yāvān, mē-lāch, lē-chēm,
 nātsāl, chōshēk, mūkdāsh, sīfrā, mālkēe, yīntān,
 gūthlō, chēvrōn, rīshpā, nīstār, nāfshee,
 bīrkāth, chūfshee, bātēn, kīlyōth, yīrbēh, bīl-

vāv, tāchtēkā, n̄ēlkōshee, māzlāg, mīshmērēth, mishpāchtō, hōrāt̄htēm, shīmshōn, ȳischāt̄, shīkmee, hōnchāl, kūrbāl, hāftsār, chōfzee, pōlpāl, bīltee, n̄ēthkēm, n̄ōsīfkā, shōvrānee, sīksāktā, hōthdāshnāh, tīmshōlnāh, hīthrāchātstee, tīthchālchāl, tīthmōgāgnāh.

§ 3. THE SH'VA.

1. Every consonant which — standing at the *beginning* or in the *middle* of a word — has no vowel, and is not a quiescent letter (§ 2, 3), is provided with a sign to indicate the *absence* of a vowel.

2. A consonant at the *end* of a word does not take this sign, unless it be preceded by another vowelless letter.

Exc. Final Kaph (ק), however, when it has no vowel, always takes the sign.

3. This sign has the form of our colon, :, and is placed under a letter, thus ב:, and is called *simple Sh'va*.

4. Simple Sh'va may be either *vocal* or *silent*.
 (a) It is always *vocal* under the *first* letter of a *word*; e.g. תְּמוֹל = t'mōl.

(b) It is always *silent* under the *last* letter of a *word*; e.g. נփאַת = n̄āt.

(c) Both sh'vas under the two *final* letters of a *word* are *silent*; e.g. קָטַלְת = kātālt.

(d) In the *middle* of a word it is sometimes vocal, sometimes silent.

(1.) If preceded by an unaccented *short* vowel it is *silent*.

(2.) It is, however, *vocal* if preceded by

(a) an unaccented *long* vowel;

(b) another sh'va;

(c) Dägesh Forte (§ 5, 2, 3);

(d) Metheg (§ 7, 3);

(e) *Väv conversive, ַ;

(f) the *Article, הָ; or,

(g) if it stands between two similar letters,

NOTE.—* These occur only at the *beginning* of words; e.g. יְהִי 'ěhyeh, not vă-y-hee; חִסּוֹד = hă-y'-soth, not häy-soth.

(e) If two Sh'vas occur in the *middle* of a word, the first is silent, the second is sounded.

5. The *sound* of vocal Sh'va is that of the very short ē in *mystery*, or in *catechism*. Fix the lips to pronounce a consonant, e.g. b, p, or t, open the mouth, gently exhale the breath, and the sound of Sh'va is produced. It is, in fact, just enough of a sound to get a letter out of the mouth. *Plane*, in Hebrew, would be written בְּלֵין; *kree* = קְרֵי; *bloom* = בְּלוּם.

REM. 1. *Vocal* Sh'va in the exercises is represented thus ('); e.g. בְּקָעָה = B'kā'ah. *Silent* Sh'va (the mere syllable divider) is *not* designated in the exercises; e.g. yimlōk must be written יִמְלֹךְ. נִקְתָּאָב would be expressed by nkta'b.

REM. 2. It may simplify the matter of determining vocal from silent Sh'va in the *middle* of a word, to remember that *after an unaccented short vowel, or an accented long one*, Sh'va is generally *silent*; in other cases it is almost always *vocal*.

REM. 3. An aspirate (§ 5, 1) without Dagesh Lene (§ 5, 1) shows that the preceding Sh'va is *vocal*.

6. The *compound Sh'vas* (which are chiefly used with the guttural letters, viz. עַחַתָּא) are :

Chā'-tēf Păttăch, ְֻּ, very short ā, as in *Germany*.

Chā'-tēf Sĕg'-ōl, ְֻּ, very short ē, as in *imbecile*.

Chā'-tēf Kā'-mĕts, ְֻּ, very short ö, as in *ivory*.

These compound Sh'vas are *always vocal*; and will be represented in the exercises by a small *a*, *e*, or *o* written above the line; e.g., חֲלִיפָה = chaleefah; בְּחָרֵי = bōchoree; יְחֵזָק = yěchězák.

EXERCISE XIV.

Write in Hebrew characters the following words, taking care to put in the *silent* as well as the vocal Sh'vas.

B'nā, b'yā , l'yōm, l'meenō, l'kā, k'shōr, m'leets, s'kān, l'voosh, d'vār, l'chee, y'fōth, z'mān, v'lō, g'thōl, v'gām, n̄emōr, lōch'olee, s'nēh, y'athēn, tēn̄e- lāf, h'eyāh, n̄emāts, mīthyān, yītschāk, shōr'reem, hāl'loo, lōm'theem, bīrchāthee, dālthā, zīlpāh, bīlhāh, hīmleek, shūlchān, hāy'nōr, lāyamōth, chālōm, shālāchtee, kātālt, nārd, yīsrānāl, nīm- r'tsoo, y'hōvāh, shōmrāh, n̄achōz, n̄enōk, n'tsōr, bārākt, yārd, rāvt, hīn'noo, vāy'vārēk, bīltee, |

nāl'kāh, yāl'kee, t'sōv'vee, ḥāmōrāh, vāy'thāv,
 k'thāvteev, yāvk, mērchāk, mōlkee, mūktär,
 sīksäkt, yāft, halīthrōsh, ḥēthōm, chānōk, chōthā-
 sheem, rōm'moo, m'shōl'teem, shōtātoo, sārtēm,
 yīr'noo, yīkr'voo, tāshk, v'hīthkālkālt v'hish-
 tāch'veethā.

EXERCISE XV.

Pronounce the following words; also state which of the Sh'vas occurring in each word are *vocal*, and which *silent*; and for what reasons.

בְּקַדְךָ, גּוֹעַ, דְּבָשָׁתָךְ, קְמִתָּתָךְ, וְבָהָךְ, אֲתָךְ, בְּהָךְ, נְלֶשֶׁבָּךְ
 נְגַשֵּׁר, גְּאַלְךָ, סְגִּירָתָךְ, מְמִטְוָר, קְטֻלְתָּכָם, נְסִגְרָה, וְלְמִקְוָה
 וְנִצְוָה, כְּנַגְדָּו, יְדַרְכָּו, וְהָ, וְפָקָדָה, קְרִי, וְפָצְפָצָה, שְׁרָגָה
 בְּשָׂרָה, יְפִרְעָה, וְשָׂטָה, קְלָה, הְזָאתָה, הַיָּאָר, הַמִּתְחָקָה
 הַמְּלָהָה, הַתְּמִיחָמָה, וְיָפִי, מְזִיעָה, חָמָרִים, בְּעַשְׁרִים
 אֲרָחוֹת, תְּבִרְכָּי, אֲחַזָּה, קְטֻלָּה, דְּבָרָי, וְרָא, וְאָרָה
 וְרָהָבָה, קְשָׁתָה, כְּוֹתָבִים, מְמִלְלָתָה, יְלָדָי, גְּשָׁתָה, נְתָתָה
 צְעָזָעָן, אֲעַמֵּד, וְאָם, וְאָנָי, לְבָבָהָךְ, פְּקָחָה, קְטֻלָּה
 לְלִילָה, מְרָאָתָה, לְבִיהָ, קְנוֹן, עַרְבָּה, בְּאַנְיָה
 אֲנַחְנָה, יְלַשְּׁנוּ, סְבִכָּרִי, יְקַטִּיל, מְרַדָּף, מְהִוָּה, תְּדַשָּׁא
 טְוַנְאָה, וְהִנְהָה, שְׁנִי, וְיִשְׁרָה, לְכִי, אֲהִיה, אֲלָהִים
 אֲחָרִי, וְהִי, הַמְּטָל, וְיִמְהָר, לְעַשָּׂתָה, הַשְּׁכִיל, הַמְּמַלְאִים
 אֲשֶׁר, וְהָנוּ, אֲדָמָה, הַתְּבִרְכָּתָה, בְּנִי, גַּנִּי, חָצֵי, וְמַדְדָּ

מִלְכֵי, וּבְאָר, בַּשְׁלֵשׁ, הַסְּתָרָה, שְׂוֹא, וַיְתִפְרוּ, אֶכְלָתָם,
זְקָרָוּ, אֶכְלָל, וַיְשַׁתְּחִנּוּ, וַיְלִשְׁתָּהֲרָה, וַיְכַלְּפָלוּ, נְגַנְּאָלוּ, וַיְאַסְףּ
נְבוּ, הַמְשִׁלְנָה, אֶדְנִי, וַיְשַׁבֵּת, אֶפְוּ, וַיְגַבְּרַכָּה,
שְׁמַךְ, מַפְקָדִים, בְּצַלְמוֹ, מַקְלָלוֹנִי.

§ 4. SYLLABLES.

1. Every syllable, and therefore every word, must *begin* with a *consonant*. The conjunction **וְ** = *and*, prefixed to *words*, whose first letter is vowelless, or is a labial, **בּ**, **מּ**, or **פּ**, is the sole exception to this rule; e.g. **וּבְכָלְךָ**, **וּמְלָכָנוּ**.

2. *Open* syllables are those which *end* in a *vowel* sound; e.g. **אָנָּנוּ** = *a-nnee*.

3. *Closed* or *shut* syllables are those which *end* in a *consonant*; **קָטָן**.

4. *Long* vowels stand regularly in *open* syllables; **הַוְשִׁירְבֵּנִי**.

5. *Short* vowels stand regularly in *shut* syllables; **רַבְבָּתָם**.

6. An accent (§ 7, 3–§ 10) may reverse rules 4 and 5, and allow a *long* vowel to stand in a *shut* syllable, or a *short* vowel in an *open* one; e.g. **יִרְאֹו** = *yī-r'oo*, **לְבַשְׁתָּה** = *lä-väsh-tä*.

7. In reading Hebrew, Vocal Sh'va may be regarded as forming a sort of *open* syllable. **קְטַלָּה** = *kätl-lä*.

8. No syllable can contain more than a sin-

gle vowel. Two concurring vowels, as, e.g. in our word "lion," never occur. See Rule 1.

EXERCISE XVI.

Divide each word in Exercises V., X., XII., and XV. into its component syllables; give the reason why each syllable is open or closed; and also whether the syllable has its proper vowel, together with the reason for it.

§ 5. DAGESH.

1. The dot in פ, ב, צ, ד, ג, ב is called the **DAGESH LENE**, and serves to give to these letters, called *aspirates* their hard sound, e.g. פ = ph, or f, while ב = p; צ = th, while צ = t.

2. A **DAGESH FORTE** is a simple dot which may be placed in the bosom of any letter, except the gutturals, viz. א, ח, כ, ש, and sometimes ר.

3. Its effect is to *double* the letter in which it stands; e.g. קָתְלָל = kăt-tăl, הָגֵשׁ = hăg-găsh. Kăb-băth must be written כָּבָבָה, not כָּבָבָר.

4. It is never found in a *vowelless final* letter of a word, except in נִנְנָא and נִנְנָה.

5. It is very rarely found in the *first* letter of a word.

6. When it occurs in an aspirate, ב, ג, ד, כ, פ, ח, it not only *doubles* it, but also gives it the *hard*

sound ; hence it is both *forte* and *lene* ; e.g. בָּבָר, the dot in בָּ is, of course, *lene*, but the dot in בָּ makes the letter b, and also doubles it, so that the word is pronounced dāb-bār.

7. The Dagesh in an aspirate can easily be determined. If a vowel sound precede it, it must be Dagesh *Forte* ; if a silent Sh'va precede, it is Dagesh *Lene* ; e.g. בְּבִרְ, the Dagesh in בְּ must be *forte*. In בַּיְ, וַפְתָחְ, and קַטְלָהְ the Dagesh is *lene*.

8. Double Vav (וּ) has the same form as Shoo-rěk (וּ). When the preceding letter has a vowel, וּ = double v ; otherwise it is oo ; e.g. קְוּם = kiv-vām ; but קְוּם = koom.

9. In regard to syllabication, the letter in which Dagesh Forte stands, *closes* one syllable, and also *begins* another.

EXERCISE XVII.

Write in Hebrew characters the following words.

Răbbeem, kăllăh, nittăch, nüggăsh, kăllee,
yittān, yiksh'rēnnee, bōtteem, kăvvān, kōlloo,
tsivvāh, kiyyām, măll'koo, millā, g'mălleem,
t'fillăh, subb'kō, mishsh'thā, y'shăddām, kōllăh,
hăthpăllāt, kătt'lăh, hămmălāt, shămmăh, tīg-
g'shee, l'thittee, hănnēnnee, hăssĕh, tittămmām,
vătt'fall'tāmo, kōssoo, nittăttēm, y'koonnēnnoo,
yădd'kinnăh, hinnăbbeethă, văttissăbbee.

EXERCISE XVIII.

Divide each word into its component syllables. If Sh'va occurs, state why it is vocal or silent. In the aspirates, state whether Dagesh is lene or forte. And when they have no Dagesh, give reason for its omission.

אָעוֹ, חִיבּ, עַוְתּ, חַלּוֹן, מִכְבָּרָה, דְּבָקָתּ, נְדָלָתּ
 חַשְׁכָתּ, בְּדָבְרֵי, הַפְּבָס, בְּרַכִּים, בְּרַכִּים, וְנוּנָה, מִכְיָתּ
 כְּבָתּ, פְּפָתָר, תְּפִתְחָוּן, וְתְּפִלְיטָמוֹ, מְדִיר, מְדִכָּבּ, לְבוֹ
 עֲזָרָ, עֲמָכָן, תְּנִיּ, עַיְרָ, הַתְּחִיכָם, הַדְּבָרָ, כֶּלֶתּ, שְׁלָחָ
 הַפְּבָחָ, אַעֲמָדָ, אַחֲלָקָ, עַמְּדָנָה, אַשְׁמָעָ, מְמָךּ, מְמָנָה
 אַפְּנָ, תְּהִמָּם, אַזְרָאֵלָ, אַפְּנָ, פְּצָדִיקָ, וּרְיַקְלָלָ, הַפְּלָדָ
 חִיאָזָאָ, הַנָּהָ, הַמְּנָשָׁה, אַצְוָנָה, כָּלוֹ, וּרְשָׁנָה, וּסְרָנָה
 וּרְפָחָ, אַמְּהָוָ, תְּפָחָ, שְׁבָחוֹ, נְכָבָדָ, עַדְנוֹ, עַמְּדָרָ
 הַתְּבִנְסָרָ, אַקְבָּעָ, אַדְלָגָ, סְלָלָ, הַשְּׁבָתָ, אַדְמָה, תְּשָׁבָעָ
 וּנְעִתָּהָ, אַתְּנָנָה, וּתְפָלָלָ, וּנְטַלְלָנָה, הַזְּבָרָ, תְּתָפָשָׁ, אַקְשָׁרָ
 וּסְתָבָלָ, אַטְיוֹגָ, הַצְּטִידָ, תְּנָהָ, וּתְקָנָהָ, הַנְּבָאוֹ, הַפְּבָסָ
 הַפְּבָרָ, הַזְּהָמָנָהָוּ, תְּתָפָלָ.

§ 6. PATTACH FURTIVE.

1. When Pāttāch is written under either of the gutturals **ח**, **ח**, or **ע**, standing at the end of a word, it is called *furtive*, and is pro-

nounced *before* the guttural, instead of *after* it; e.g. רְוֹחַ = rooăch, *not* roochă.

2. If a final vowelless letter follow the guttural pointed with Pattach, the Pattach in this case is also *furtive*, e.g. יִתְחָדֵךְ = yiăchd, not yi-chăd. Forms of this sort are, however, comparatively rare.

(a) In order to pronounce the furtive Pattach, lay the stress of voice on the vowel preceding the guttural, and just touch the Pattach; somewhat as ā in the English words *trial*, *vial*, etc.

(b) "Analogous to this Pattach is our use of a *furtive* ē before r, after long ē, ī, ū; e.g. *here* (sounded hēer), *fire* (fiēr), *pure* (pūer)."

3. Pattach Furtive never forms an additional syllable; e.g. in רְוֹחַ, the syllable is *closed*, and the Pattach is simply wedged in between the ר and the ḥ.

EXERCISE XIX.

Examples for pronunciation.

פֶּה, רֶעֶן, שֶׁלֹּוחַ, גֶּבֶעַ, שִׁיחַ, זֶרֶחַ, זֶרוּזָם,
מְזֻבָּחַ, חֲגִידָה, בְּוּשַׁת, מְנוּתָה, נְוִתָּה, נְחָה, שְׁמִיעָה, רְוִיעָה, גִּיחָה,
הַלְּדִיעָה, אַלְוָה, מְשֻׁלִּיחָה, מְרַעָה, מְשֻׁחָה, מְשִׁיחָה, נְגַבָּה,
הַבִּיעָה, שְׁלָחָה, אַסְלֹוחָה, אַפְתָּחָה, חַבְצָעָה, לְכַלּוּעָה, שְׁלַחְתָּה,
הַלִּיבָּה.

§ 7. MAPPIK, MAKKEF, AND METHEG.

1. Măppik is a dot in a final ה, and serves to show that it is a *consonant*, and not a mere quiescent letter. Thus, in נָגַן, ה is a consonant, and *closes* the syllable. In נָכָה, ה is a quiescent, and merely prolongs the sound of Kāměts, while the syllable is *open*.

(a) Mappik cannot be confounded with Dageš Forte, as the latter never occurs in gutturals or final letters.

2. Măkkēf is a short horizontal bar (or hyphen) between two or more words; e.g. נִיחִידְכֶן, אַתְּ-פָלָא-אֲשֶׁר-לוֹ, וְאַמְ-שָׁלֵשׁ-אַלְחָנָה.

(a) When words are so connected, only the *last* word has an accent, and the vowel in the final syllable of the words preceding the Makkef is generally *short*.

3. Měthēg is a small perpendicular line (|) placed on the left of the vowel which stands in the *second syllable before the tone*.

(a) Its usual position is by the vowel of the *antepenult*. It can never occur in the *ult* or *penult*; e.g. יְעַמֵּד, קָטָלִי.

(b) Its force is that of a *secondary* accent, analogous to that on the first syllable of our words, *undertake*, *animation*.

(c) Polysyllabic words sometimes have two or more Methegs; e.g. לְיוֹשָׁעָתָה.

(d) A vowel with Metheg is usually *long*.

§ 8. KAMETS AND KAMETS-CHATOOF.

The surest guide for distinguishing between long ā and short ö (both represented by one sign, viz. _) is the *grammatical derivation* of a word.

For the beginner, the following rules will serve as a guide.

1. The sign _ is short ö in a *closed unaccented* syllable.

2. The sign _ is short ö in an *open* syllable only when followed by Kamets-Chatoof or by Chatef-Kamets.

3. Or, to express the rules in a different way, the sign _ is short ö when followed by,

(1) Dagesh Forte : רֹנְנֵה = rönnee ;

(2) Makkef : כָּלֶן = köl ;

(3) Kamets-Chatoof : הַעֲמִידִי = hōyōmthee ;

(4) Chatef-Kamets : בָּחָרִי = bōchōree ;

(5) Sh'va, without an intervening Metheg : שָׁמְרָה = shōmrāh ; or,

(6) When it stands in a *closed final* syllable, with the accent on the *penult* : וָקָם = vāyyākōm.

REM. 1. Case (5) is the only one which causes any perplexity. It is necessary to determine whether the syllable in which _ stands is open or closed; to discover this we must know whether the Sh'va is vocal or silent. To tell whether the Sh'va is vocal or silent (unless it is followed by an undageshed aspirate, § 5, 1) we must know whether the preceding vowel is long or short, which is the very point in question.

But a general practical rule is to regard the $\bar{\tau}$ when followed by $\bar{\tau}$ without an intervening Metheg as short ö; e.g. קֹלְלֵי = kōllee, while קֹלְלָה = kät'loo.

A Dagesh Forte between the $\bar{\tau}$ and the $\bar{\tau}$ of course determines the sound as short ö, even though the $\bar{\tau}$ be accompanied by Metheg; e.g. צֹזָק = zōzz'kä.

REM. 2. Metheg also commonly stands by the Kamets-Chatoof when it is followed by another Kamets-Chatoof or by Chatef-Kamets (Cases 3 and 4). It is only when $\bar{\tau}$ is followed by $\bar{\tau}$ that the Metheg is of use to determine the sound as ä.

4. The first $\underline{\tau}$ in the two anomalous words קֹתְשִׁים and שֹׁרְשִׁים is short ö. Pronounce kōthä-sheem, shöräsheem.

5. In all other cases besides those above mentioned, $\underline{\tau}$ is long ä; viz. in *open* syllables, whether accented or not, whether they have a quiescent letter or not, and in *accented* syllables whether they be closed or followed by Dagesh Forte.

EXERCISE XX.

Write in Hebrew characters the following words.

NOTE.—Be careful to insert Metheg and silent Sh'va in their proper places.

Yōktäl, bōtneem, vāyyā'rōm, bōttākēm, shām, rōnnoō, hōymāth, lāk, gōfreeth, y'chōnkā, chōnnānōo, nōzna, hälaktā, hābbōtteem, kōl-d'vār, kāl, kōthkōth, shälōsh, kōshräh, kāsh'räh, yish-mōrkēm, yāshōv, pōyōlkēm, yoomāth, vāyyā-mōth, nōklāh, hāggämäl kōl-bäsär, kōvōlō, kōtōvkā, shōfk'kā, m'müllāk.

EXERCISE XXI.

Pronounce and write in English characters the following words. Give the reason, in each case why the sign ַ is long ä or short ö.

NOTE.—The accent is on the *last* syllable, except where otherwise marked by ¹.

בְּתִים, יָשֵׁב, וַיָּשֶׁב, גָּלָמָה, גָּלָמִי, כָּלָמוֹ, חֲקָר,
 קָרָאִי, קָדְשָׁרִי, שְׁפִיטָנִי, הַבְּנִים, הַיְתָה, פָּלָד, יִם, בְּרָחִי,
 גָּלִית, מִצְאָה, קָטְבָד, סָבָב, מִלְכָה, מִלְפָה, וַיַּקְשֵׁן, בְּרָכוֹ
 אַרְחָחָה, עַנוֹּוֹ, עַנְנִי, שְׁפִיטָנִי, רַמָּה, אַחֲרֹן, וַיַּכְלִיהָ, יְדָ
 חָפִי, דְּבָה, דְּבִים, דְּבִי, כְּפָרוֹ, עַשְׂרָם, גַּמְלָנִי, מַאֲחִזִּים,
 אַרְחֹן, אַרְחוֹת, וַיַּקְטֹּן, וַיְפִי, וַיִּפְאֶה, חַפְשִׁי, לְחָלִי, עַרְלָה
 וְשֻׂרְדָּנָא, עַשְׁקָה, עַשְׁקָה, אַרְךָ, וַיְכִנֵּה, הַנְּתָקִי, וַיְנַתֵּן
 רְבִ-אָדָם, רְבָבָה, הַחְלָה, עַרְלָתוֹ, אַרְנוֹן, וַיְקִנְנֵם, בְּחָלוֹוֹ
 מִשְׁלָוֹ, מִשְׁלָוֹ, אַנְהָגָה, נְדָדָה, נְגַעַד, עַפְלִילִיכָם, עַפְאִירִים,
 טְהָרָה, תְּוֹרָהָה, לְחַקְעָוָלָם, הַמְרִים, וַיְכַבְּדָ-שָׁבָת
 פִּתְנָה, אַהֲלִי, שְׁהָד, בְּסָן, מְאָדָם, וְחַלְיוּם, מַעַמְלָה,
 חַרְבָּתָה, וְתַחַם, יְתַחַם, אַנְהָנוֹ, שְׂרוֹא, חַכְמָה, הַשְּׁפָבָה
 לְפָה, הַעֲבָדָם, הַקִּים, מְוֹתָה, וְצַעְקָרִי, קְדָמָדוֹ, קְסָמִי
 מְרָתָה, מְאָסָכָם, צְהָרוּם, חַלְיוּם, וְלַעַשָּׂה, וְלַעַגָּפָה
 קְרָבָכָם, קְטָנִי, הַשְּׁפָלָה, גָּדָלָה, כְּנָפָת, שְׁרָךְ, וְפָחָס
 וְלִצְם, יְפָתִי, נְפָצָה, אַבְחָנָה, הַשְּׁמָה, פְּעַלְכָם, קְטָנִי,

וְנִשְׁבַּב, גָּזֵר, רְחַקָּה, כָּלֹו, הָאָרֶם, אֲמָנָם, אַעֲלָה, סָלָה,
מַתְנִי, מַאֲסָה, וְחַלְיִי, וְסֻעְדָּה, דָּלִיּוֹ, דָּקָר, דָּלִיּוֹ, דָּקָר,
. מַמְשָׁלְ-בָּקָר, בָּהָרָת, מַהְרָתָם.

§ 9. VAV AND YOTHE AS CONSONANTS.

1. (a) Whenever Vav is preceded by any other vowel than Shoorěk, Kibboots, or Chōlēm; or whenever Yothe is preceded by any other vowel than Cheerěk, Tsārā, or Sěgōl; or (b) whenever they receive Dagesh Forte; or (c) have a vowel or vocal Sh'va; or (d) stand at the beginning of a word, they are treated as consonants, viz. v or y; thus וּ = äv, as in וּ; וּ = äv, as in וּ; וּ = äv, as in וּ; וּ = ēv, as in וּ; וּ = īv, as in וּ (like שְׂלֹו); וּ = äv, as in בָּנָיוּ, pronounced bänäv.

Thus וּ or וּ = aī,* as in *aisle* (not like ai in *pail*), צָרִי = tsäraī; וּ = öy, sounded not like oy in *boy*, but more like oee, e.g. גּוּי = goee; וּ = ooy, like uoy in *bouy*, i.e. ooee; e.g. גּוּלּוּי = gälooee.

As the forms in which Yothe takes Dagesh Forte cause the beginner some perplexity, the pronunciation of some of these forms is here given.

* Whenever aī occurs in this section, it is always to be so pronounced.

בְּיִם	= eeyee,	e.g.	צְיִים	= tsee-yeem.
בְּיָה	= eeyäh,		צְיָה	= tsee-yäh.
בְּיֹו	= eeyō,		צְיֹו	= tsee-yōn.
בְּיֶה	= eeyěh,		צְיֶה	= tsee-yěh.
בְּיָוֹן	= eeyoo,		צְיָוֹן	= tsee-yoon.
בְּיֵיָה	= aīyee,		חַיִּים	= chaī-yeem.
בְּיֵיָה	= aīyaī,		חַיִּי	= chaī-yaī.
בְּיֵיָה	= aīyäh,		חַיִּה	= chaī-yäh.
בְּיֵיָה	= aīyō,		חַיּוֹת	= chaī-yōth.
בְּיֵיָה	= ooyō,		מַלְכִּיוֹת	= malkoo-yōth.

2. (a) When the *full* form for Cholem (ׁ) has a vowel *under* it, it is to be read ᄠv, and not simple ᄠ; e.g. לֹוָה = lōvāh, not lō-āh.

(b) If the preceding letter has a vowel or vocal Sh'va, ה is to be read vō; e.g. עֲוָן = ūvān, not ūān, for two vowels can never thus concur.

EXERCISE XXII.

Pronounce the following words.

State whether ו or י, whenever either of them occurs, is a consonant or a quiescent, and why?

וַיִּמְשַׁלֵּךְ עַבְרִים אֱנִים אֱנִי אֱנִיהָ אֱנִיהָ אֱנִי
 אִירָבְּוֹ וַיִּקְשַׁר וַיִּלְמֹד עַלְיוֹ דִּינָה חַיִּתָּו סֻסִּי כְּפֹתִיו
 בְּעַזְבָּה פּוֹ בְּפּוֹנָה כְּיָוֹן כְּפּוֹר וַיְלֹאַה חַיִּה וַיֹּמֶר
 מְנִימָּן נְנוּתָה נְכָרִיות מְנוּרָי בְּסִוִּי וַיִּסְרֶר סִינְוֹן צְלִי
 יְנִשְׁבַּב צְוֹר נְקִוִּים טְסִוִּי שְׂנָה בְּוֹכְבָּה סְכִיּוּם עַיִּה
 שְׂיוֹן שִׁיאָת קִים וַיִּצְמַח צְאָרוּוֹ בִּיאָת פְּהָה צְפִי

עֲשָׂרִי, וַיְעַשֵּׂת, עִמָּה, עִירִים, מִלְחָמִים, וַיֹּאמֶר,
 שְׁלֹו, שְׁבִיתָה, קְרִי, שִׁירָכְבָ, רְגָלִי, רְגָלִי, שִׁירָ
 הָנוּ, וַיְרֹא, וַיֹּהִי, אָווֹ, אַפְפִי, אַדְלִי, שִׁירִי, הָנוּ, חָנוּ
 נְקָם, חָנִיתָה, חָצְיוֹן, עַי, צָדִי, חָמֵר, חָצֵי, עַמְּרִי, לְחָנִי
 פִּילִוּן, עַיְנִי, יְוָנִי, יְדִי, שִׁירִי, חִיתָהוּ, אַרְגִּינָה, דְּרָכִי
 הַיּוֹם, עַנְיִי, גָּיִס, וַיּוֹשֵׁב, וַיִּזְכֵּר, וַיְעַשֵּׂת, וַיִּקְבְּצֵוּ, וַיִּקְרָא
 דָּוד, קָנוּ, הָלוּה, גָּלוּה, קָנוּ, גָּלוּ, חָנוּה, קָנוּה, גָּנוּת, חָנוּת
 יְהָוָה, מְצֻוּתָיו, קְצֻוּתָיו, כְּנָוֹתָו, עַדְותָו, וַיְמַשְׁוְנִתִּיהָם.

§ 10. ACCENT.

1. In addition to the vowel points, Dagesh, Mappik, Metheg, etc., Hebrew words in the Bible are furnished with accents, which indicate either (1) the tone-syllable, or (2) the syntactical relation which each word of a sentence bears to the rest.

2. The following is a list of the various forms of the accents, with their names.

1. -	Sillook.	10. ˘	Päshṭä.	19. ।	P'seek.
2. ˘	Athnäch.	11. ˘	Zärkä.	20. ˘	Moonäch.
3. ˘	Měrkä.	12. ˘	Y'theev.	21. ˘	Kädmä.
4. ˘	Tifchäh.	13. ˘	Gěrěsh.	22. ˘	Double Měrkä.
5. ˘	Zákéf Kätön.	14. ˘	Double Gěrěsh.	23. ˘	Mähpäk.
6. ˘	Zákéf Gäthöl.	15. ˘	Great T'lishä.	24. ˘	Shälshélēth.
7. ˘	Séghöltä.	16. ˘	Little T'lishä.	25. ˘	Därgä.
8. ˘	T'veer.	17. ˘	Kärnä Färä.	26. ˘	Y'räch.
9. ˘	R'veeä.	18. ˘	Pázér.		

3. These forms, except the first two, need not now be learnt. It suffices to remember, that if there be but *one* accent on a word, it generally denotes the *tone* syllable, i.e. the syllable upon which *the stress of voice is to be laid*. If there be two *different* accents on a word, the *second* one marks the tone; but if both accents be *alike*, then the *first* marks it.

4. Monosyllables, unless followed by Metheg, have the tone. In most words, the *ultimate* syllable has the tone; e.g. מָעֵד, ^{מָעֵד} מָעֵד. In words that have $\overset{\circ}{\text{e}}$ in the ult, the tone is on the *penult*; e.g. מֶלֶךְ = mělěk. The tone is also on the *penult* in words preceded by $\overset{\circ}{\text{v}}$; וָיַּשְׁבָ = vāyyā'šōv.

5. The tone can only be on the *ult* or *penult*, never on the *antepenult*.

6. The mark : called Sōf-P'sook always separates the verses, and takes the place of our period. The Athnāch _ stands about the middle of the verse, and divides it into two clauses. [In poetry the Merka serves the same purpose].

7. The syllables that have Sillook (which occurs only under the *last* word of a verse, immediately preceding Sōf-P'sook) or Athnach are said to be "in pause." Hence the vowel of such syllables is usually lengthened; e.g. רְכָב in pause becomes רְכָבּ.

8. The Sillook _ can never be confounded with Metheg _, as the former stands only under

the *last* word of a verse, and then *always under the tone-syllable*, while Metheg *never* stands under the tone-syllable.

EXERCISE XXIII.

State upon which syllable the stress of voice is to be laid in each word of the first chapter of Genesis ; and for what reasons.

§ 11. K'REE AND K'THEEV.

1. K'ree means *marginal reading*. K'theev means *the text*. A star * or circle ° over a word in the text directs the attention to the foot of the page.

2. The vowels under the consonants of the word in the text belong to the *consonants in the margin*, not to the word in the text. Thus, in Jer. xlvi. 6, the text has אָנֹנוּ, the margin has אָנֹהָנוּ, therefore אָנֹנוּ is to be pronounced אָנְהָנוּ. The proper vowels for אָנוּ would be אָנִי; cf. 1 Sam. v. 6; 2 Kings xvii. 16.

3. If a word in the text has no vowels, it is regarded as superfluous ; e.g. Jer. li. 3.

4. When vowels alone are found in the text, the consonants to which they belong are printed in the margin. Thus, in Judges xx. 13, בָּנִי stands in the text ; in the margin we have בָּנִי ; cf. 2 Sam. viii. 3 ; 2 Kings xix. 31, 37.

5. There are a few standing Krees which are

unnoticed in the margin; e.g. הָיָה [in the Pentateuch] should always be pronounced Hee, not Heev. יִשְׁאָקָר = yissäkär. The Jews superstitiously refrain from pronouncing the Divine Name יהוה, but always pronounce it ^athōnaī, whose vowels it is pointed with. However, we usually read it as it is pointed, and pronounce it Jehovah. If אלֹנִי precede it, it is pointed יהוֹה, which a Jew would pronounce elōheem.

DIRECTIONS TO THE STUDENT.

NOTE.—The following chapters are inserted for practice in reading the text, and in applying the foregoing rules. These "directions" will indicate to the student the several points to which attention should be paid.

1. Practice reading these chapters *aloud*, until they can be read with accuracy and ease.
2. Divide each word into its component syllables, and give the rule for each syllable. § 4.
3. Give rule for the use of each vowel that occurs. § 4, 4–7.
4. Distinguish the vocal and silent Sh'vas.
5. In case of each Sh'va, state why it is vocal or silent. § 3.
6. Distinguish Dagesh Lene from Dagesh Forte. § 5.
7. Note *final* letters and *dilated* letters.
8. Note the quiescent letters. § 2, 3–4.
9. Select the words in which Mappik occurs.
10. Select the words in which Pattach Furtive occurs. § 6.
11. Find instances in which Cholem coincides with the diacritical point of ו. § 2, 5.
12. Find the words in which Kamets-Chatoof occurs. § 8.

G E N E S I S.

בראשית.

C A P U T I. א

בְּרָאשֵׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמֶן וְאֶת הָאָרֶץ: וְהָאָרֶץ
הָיָתָה רֹחֶה וְבָהּ וְחַשָּׁךְ עַל־פָּנָיו חַהּוּם וְנוּרָם אֱלֹהִים
מְרֻחָפָת עַל־פָּנָיו הַמִּזְרָח: וַיֹּאמֶר אֱלֹהִים יְתוּ אֹור וַיָּרַא
אֹור: וַיֹּאמֶר אֱלֹהִים אַתְּ־הָאֹור כִּרְצָוֶב וַיַּכְלֵל אֱלֹהִים בֵּין
הָאֹור וּבֵין הַחַשָּׁךְ: וַיֹּאמֶר אֱלֹהִים לֹאֹר יוֹם וְלַחֲשָׁךְ
קֹרֵא לִילָּה וַיָּהִי עָרֵב וַיָּהִי בְּקָרָב יוֹם אֶחָד: פ
וַיֹּאמֶר אֱלֹהִים יְתוּ רְקִיעָה בַּפּוֹד הַמִּזְרָח וְיִתְהַלֵּל בֵּין
מַעֲם לְמַעֲם: וַיַּעֲשֵׂה אֱלֹהִים אַתְּ־הָרְקִיעָה וַיַּכְלֵל בֵּין הַמִּזְרָח
אֶשְׁלָמָה מִפְתָּחָה לְרְקִיעָה וּבֵין הַמִּזְרָח שָׁמֶן וַיָּהִי בְּקָרָב
כֵּן: וַיֹּאמֶר אֱלֹהִים לְרְקִיעָה שָׁמֶן וַיָּהִי עָרֵב וַיָּהִי בְּקָרָב
יוֹם שְׁנִי: פ וַיֹּאמֶר אֱלֹהִים יְקֹוֹן הַמִּזְרָח מִפְתָּחָה
הַשָּׁמֶן אֶל־מִקְוָם אֶחָד וַתַּהֲרֹא חַבְשָׁה וַיָּהִי כֵּן:
וַיֹּאמֶר אֱלֹהִים לַיְמַשֵּׁה אָרֶץ וְלַמְּקוֹם הַמִּזְרָח קֹרֵא יְמִינָם

וַיּוֹרֶא אֱלֹהִים כִּי-טֹוב: וַיֹּאמֶר אֱלֹהִים קְדֻשָּׁא הָאָרֶץ
 לְשָׁא עֲשֵׂב מִזְרָעֵב זֶרֶע עַז פָּרֵי עַשְׂה פָּרֵי לְמִינָנוּ אֲשֶׁר
 וַיַּעֲזֹבּוּ עַל-הָאָרֶץ וַיַּחֲרִיקּוּ: וַיּוֹצֵא הָאָרֶץ דֶּשֶׁא עֲשֵׂב
 מִזְרָעֵב זֶרֶע לְמִינָיו וְעַז עֲשֵׂה-פָרֵי אֲשֶׁר וַיַּעֲזֹבּוּ לְמִינָיו
 וַיּוֹרֶא אֱלֹהִים כִּי-טֹוב: וַיַּחֲרִיקּוּ וַיַּחֲדַךְ וַיַּמְלִיכּוּ יְמִינָיו:
 וַיּוֹרֶא אֱלֹהִים כִּי-טֹוב: וַיַּחֲרִיקּוּ וַיַּחֲדַךְ וַיַּמְלִיכּוּ יְמִינָיו:
 פ וַיֹּאמֶר אֱלֹהִים יְתִי מְאֹרת בְּرִקְיעַ הַשְׁמִינִים
 לְהַכְּדִיל בֵּין הַיּוֹם וּבֵין הַלְּילָה וְהַזּוּ לְאַתָּה וּלְמוֹעֲלִים
 וּלְמַלְאִים וּשְׁנִים: וְהַזּוּ לְמְאוֹרת בְּרִקְיעַ הַשְׁמִינִים לְהַאֲיר טָ
 עַל-הָאָרֶץ וַיַּחֲרִיקּוּ: וַיַּעֲשֵׂה אֱלֹהִים אַחֲרֵי הַמְּאוֹרָת
 חֲגָדָlim אַתְּ-הַמְּאוֹר חֲגָדָל לְמִמְשָׁלַת הַיּוֹם וְאַתְּ-הַמְּאוֹר
 חֲקָטָן לְמִמְשָׁלַת הַלְּילָה וְאַתְּ הַקּוֹכְבִים: וַיַּתֵּן אֱתָם
 אֱלֹהִים בְּרִקְיעַ הַשְׁמִינִים לְהַאֲיר עַל-הָאָרֶץ: וְלִמְשָׁל
 בְּיּוֹם וּבְלְילָה וּלְהַכְּדִיל בֵּין הָאֹר וּבֵין סַחַשׁ וַיּוֹרֶא
 אֱלֹהִים כִּי-טֹוב: וַיַּחֲרִיקּוּ וַיַּחֲדַךְ וַיַּמְלִיכּוּ יְמִינָיו:
 וַיֹּאמֶר אֱלֹהִים יִשְׁרָצְוּ הַמִּלְאָמָר שָׁרֵץ נֶפֶשׁ חַיָּה כְּ
 וְעוֹף יַעֲופֵר עַל-הָאָרֶץ עַל-פְנֵי רִקְיעַ הַשְׁמִינִים: וַיַּכְרֵא
 אֱלֹהִים אַתְּ-הַפְנִינָם חֲדָלִים וְאַתְּ כָּל-גַּבְשׁ חַחַת
 חַרְמָשָׁת אֲשֶׁר שָׁרַצְוּ הַמִּלְאָמָר לְמִינָהֶם וְאַתְּ כָּל-עֹף כָּנֶר

22 לְמִינָהוּ נִירָא אֱלֹהִים בַּיְתָוֹב: וַיְבָרֶךְ אֲתָם אֱלֹהִים לֵאמֹר
 פֶּרוּ וּרְבוּ וּמְלָאוּ אֶת־הָאָרֶץ בְּבָטִים וְדָעָה כִּי־רַב בָּאָרֶץ:
 23 וַיַּהַי־עָרֵב וַיַּהַי־בָּקָר וַיַּהַי־חַמִּישִׁי: פ וַיֹּאמֶר
 24 אֱלֹהִים הָזֶה יָצַא הָאָרֶץ נֶפֶשׁ חַיה לְמִינָה בְּהַמִּזְבֵּחַ וּבְרֶמֶשׁ
 כִּי וְקַיְתָה אָרֶץ לְמִינָה וַיַּהַי־כָּן: וַיַּעֲשֶׂה אֱלֹהִים אֶת־חַיָּתָה
 הָאָרֶץ לְמִינָה וְאֶת־הַבְּהָמָה לְמִינָה וְאֵת כְּלִירֶמֶשׁ
 25 הַאֲרָמָה לְמִינָהוּ וַיַּרְא אֱלֹהִים בַּיְתָוֹב: וַיֹּאמֶר אֱלֹהִים
 גַּעֲשֵׂה אָרֶם בְּצַלְמָנָנוּ וַיַּרְדוּ בְּרִנָּתָה הַיָּם וּבְעוֹף
 הַשְּׁמִים וּבְהַמִּזְבֵּחַ וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׁ הַרֶּמֶשׁ
 27 עַל־הָאָרֶץ: וַיַּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמָוֹם בְּצַלְמָם
 28 אֱלֹהִים בָּרָא אֹתוֹ זֶה וַיַּקְבֵּחַ בָּרָא אֹתוֹם: וַיַּבְרֶךְ אֹתָם
 אֱלֹהִים וַיֹּאמֶר לְהָם אֱלֹהִים פֶּרוּ וּרְבוּ וּמְלָאוּ אֶת־הָאָרֶץ
 וּבְכָשָׂה וַיַּרְדוּ בְּרִנָּתָה הַיָּם וּבְעוֹף הַשְּׁמִים וּבְכָל־חַיה
 29 הַרֶּמֶשֶׁת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הַנֶּה נָתַתִּי לְכֶם
 אֶת־כָּל־עַשְׂבָּו וּרְעֵה זֶרֶעֶל אֲשֶׁר־עָלֵינוּ כָּל־הָאָרֶץ וְאֶת־כָּל־
 הָעֵץ אֲשֶׁר־בָּו פְּרִיעָץ וְרַע זֶרֶעֶל לְכֶם וְהַיָּה לְאַכְלָה:
 וְלִכְלִיתָה הָאָרֶץ וְלִכְלִיתָה עֹזֶף הַשְּׁמִים וְלִכְלָל וּרְמַשׁ עַל־
 הָאָרֶץ אֲשֶׁר־בָּו נֶפֶשׁ חַיה אֶת־כָּל־יְמֵיק עַשְׂבָּו לְאַכְלָה

וַיֹּהְיֶה: וַיֹּרֶא אֱלֹהִים אֲתִיכָּלְאָשָׁר עָשָׂה וְהַנְּחַדְּטוּ¹
מֵאָרֶב וְיַהְוָעָךְ וְיַהְוָיְכָר יוֹם הַשְׁשִׁי:

CAP. II. ב

וַיָּכֹלְוּ הַשָּׁמְיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיָּכֹל אֱלֹהִים בַּיּוֹם ²
הַשְׁבּוּעִי מְלָאכָתוֹ אֲשֶׁר עָשָׂה וַיֵּשֶׁבּוּ בְּזַעַם הַשְׁבּוּעִי
מִכְלָמְלָאכָתוֹ אֲשֶׁר עָשָׂה: וַיָּבֹרֶךְ אֱלֹהִים אֲתִינּוּם ³
הַשְׁבּוּעִי וַיָּקָרֵשׁ אֲתָּה קְיֻמָּה שְׁבָתָ מִכְלָמְלָאכָתוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לְעַשׂוֹת: ⁴

בְּהָרָם בְּהָרָם בְּזַעַם עַשׂוֹת וְהַזָּה אֱלֹהִים אָרֶץ
וְשָׁמְיִם: וְכָל־עַמְּדָה הַשְׁרָה טָרַם וְהַזָּה בָּאָרֶץ וְכָל־
עַשְׂבָּה הַשְׁרָה טָרַם וְצַמָּה כִּי לֹא הַמְּטִיר וְהַזָּה אֱלֹהִים
עַל־הָאָרֶץ וְאָדָם אֵין לְעַכְרָה אֲתָה־הָאָרֶםָה: וְאֵר גַּעַלְה
מִזְרָחָה וְהַשְׁקָה אֲתִיכָּל־פָּנֵי הָאָרֶםָה: וַיַּצְרֵר וְהַזָּה ⁷
אֱלֹהִים אֲתָה־הָאָדָם עַפְלָן מִזְרָחָה וַיְפַח בְּאָפָיו נְשִׁמָתָה
מִים וַיָּקוּם הָאָדָם לְנֶפֶשׁ חַיָּה: וַיַּטְעַ וְהַזָּה אֱלֹהִים ⁸
גָּן בְּעֵדָן מִקְדָּם וַיְשַׁם שֵׁם אֲתָה־הָאָדָם אֲשֶׁר יִצְרָא: וַיַּצְמַח ⁹
וְהַזָּה אֱלֹהִים מִזְרָחָה כְּלָעֵץ נְחַמֵּד לְמֹרְאָה וַיְטַבֵּן
לְמִאָכֵל וְעֵץ הַחַיִם בְּתַחַד חָנוּ וְעֵץ הַקְּعָתָה טֹוב וְרָע:

י. וַיָּגֹר יְצָא מִעֵדָן לְהַשְׁקֹות אֶת-הָג֔ן וְמִשְׁבֵּט יְפָלֵד וְיִחְדָּח
 11 לְאַרְבָּעָה רָאשִׁים: שֵׁם הַאַחֲרִיָּה פִּישְׁׂוֹן הוּא הַסּוֹכֵב
 12 אֶת כָּל-אָרֶץ קְתוּלָה אֲשֶׁר-שָׁם תָּהִבְךָ: וְנַחַב הָאָרֶץ
 13 הַחֹא טֹב שֵׁם הַכְּרִלָּה וְאַכְן הַשְׁדָּם: וְשַׁסְ-הַנְּהָר
 14 הַשְׁנִי נִיחָן הוּא הַסּוֹכֵב אֶת כָּל-אָרֶץ קִישְׁׂ: וְשַׁסְ-הַנְּהָר
 הַשְׁלִישִׁי חַלְקָל הוּא כְּהַלָּךְ קְרֻמָּה אֲשֶׁר וְהַנְּהָר
 טֶה הַרְבִּיעִי הוּא פָּרָת: וְנוֹקֵח וְזֹהֵה אֱלֹהִים אֶת-הָאָדָם
 16 וַיַּמְתַחֵח בְּגַדְעָן לְעַכְרָה וְלִשְׁמָרָה: וַיַּצְא וְזֹהֵה אֱלֹהִים
 17 עַל-הָאָדָם לְאֹמֶר מִבְּלַעַז-הָנָן אָכֵל הָאָכֵל: וּמִעַז הַרְבָּעָת
 טֹב וְרָע לֹא הָאָכֵל מִפְנֵי בַּיּוֹם אָכֵלְךָ מִפְנֵי מוֹת
 18 הַמָּוֹת: וַיֹּאמֶר וְזֹהֵה אֱלֹהִים לְאָטוֹב הַיּוֹת הָאָדָם
 19 לְבָבוֹ אָعַשְׂה-לּוֹ עֹור בְּנָנָהוּ: וַיַּצְא וְזֹהֵה אֱלֹהִים מִן-
 הָאָרֶץ בְּלִתְתִּית הַשְּׁדָה וְאֶת בְּלִעְזָרָה הַשְׁמִינִים וַיַּכְאֶ
 אֶל-הָאָדָם לְרֹאשָׁת מִזְּקָנָא-לּוֹ וְכֹל אֲשֶׁר יִקְרָא-לּוֹ הָאָדָם
 כ. נֶפֶשׁ תְּהִיא הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל-
 הַבְּהִמָּה וְלִעְזָרָה הַשְׁמִינִים וְלִכְלָל מִתְּהִרְתָּה וְלָאָדָם
 21 לְאַמְצֵא עֹור בְּנָנָהוּ: וַיַּפְלֵל וְזֹהֵה אֱלֹהִים תְּרִדְמָה
 עַל-הָאָדָם וַיִּשְׁוֹן וַיַּחַח אֶתְתְּ מַצְלָעָתָיו וַיִּסְגַּר בָּשָׁר

פְּרִתָּנָה : וַיֹּאמֶר יְהוָה אֱלֹהִים | אַתְּ הַצֹּלָע אֲשֶׁר-לְקֹחַ מִזְרָחַ
 הָאָדָם לְאָשָׁה וַיֹּאמֶר אֱלֹהִים : וַיֹּאמֶר הָאָדָם זֶאת
 הַפְּעָם עַצְמָם מֵעַצְמֵי וְבָשָׂר מִבָּשָׂר לֹאֵת יָקֹרָא אַשְׁתָּה
 כִּי מְאֵישׁ לְקֹחַ תָּזַעַתָּה : עַל-כֵּן יַעֲבֹד-אֵישׁ אֱתָאָקְיוֹ וְאַתָּה
 אַתָּה וְדַבְּקָה בְּאַשְׁתָּה וְהִזְכִּיר בְּכָשָׂר אֶחָד : וַיַּגְּרַע שְׁנִינָּהָט כָּה
 עֲרוֹפִים הָאָדָם וְאַשְׁתָּה וְלֹא יַחֲבֹשׁוּ :

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CAP. III.

וְהַנְּחַשׁ הָיָה עָרוֹם מִבְּלֵל חֵית הַשְּׁדָה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר אֱלֹהִים לְאַשְׁתָּה אָפַר כִּי-אָמַר אֱלֹהִים לֹא
 תִּאְכְּלֹו מִכֶּל עַז בָּנָו : וַתֹּאמֶר הָאָשָׁה אָל-הַנְּחַשׁ מִפְרִי
 עַזְבָּנו נָאכֵל : וּמִפְרִי הַעַז אָשֵׁר בְּחֹזְקַתָּנוּ אָמַר
 אֱלֹהִים לֹא תִּאְכְּלֹו מִפְנֵינוּ וְלֹא תִּגְעַש בְּפְרָמִתָּנוּ : וַיֹּאמֶר
 הַנְּחַשׁ אֱלֹהִים לְאַשְׁתָּה לְאַרְמֹת חַמְחָנוּ : כִּי יְתַע אֱלֹהִים כִּי
 בַּיּוֹם אָכַלְכָם מִפְנֵינוּ וְנִפְקַחְתָּו עִינֵיכֶם וְחוֹתְמָם כְּאֶלְהִים
 וְדַע טֻוב וְרַע : וַיֹּאמֶר הָאָשָׁה כִּי טֻוב הַעַז לְמִאָכֵל וְכִי
 הַאוֹהֵדָה לְעֵינֵים וְנִחְמַד הַעַז לְהַשְׁכֵּל וְתַקְהַ מִפְרִיז
 וְתִאְכֵל וְתַחַן גַּס-לְאַוְשָׁה עַמָּה וְתִאְכֵל : וְתַפְקַחְתָּה עִינֵינוּ
 שְׁנִינָהָט וְגַעֲשָׂה כִּי עִירְפָּם הַמָּם וַיַּתְפְּרֹרוּ עַל-הָאָנָה וַיַּעֲשָׂו

לְהַם חֲנִיתָה: וַיֹּשֶׁמֶן אֹתְךָ קָול יְהוָה אֱלֹהִים מִתְחִלָּה
 8 בְּנֵנוּ לְרוּם הַיּוֹם וַיַּחֲבֵא הָאָדָם וְאַשְׁתָּוֹ מִפְנֵי יְהוָה
 9 אֱלֹהִים בְּתוֹךְ עַז הַגּוֹן: וַיֹּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
 וַיֹּאמֶר לְזֹאת אִיכָּה: וַיֹּאמֶר אֶת־קָלֶךָ שְׁמַעְתִּי בְּנֵנוּ וְאִירָא
 11 כִּי־עִירָם אָנֹכִי וְאַתָּכָא: וַיֹּאמֶר מֵי הַנִּיד לְךָ כִּי עִירָם
 אָפָח בְּמִזְרָחָעַז אֲשֶׁר צִוָּתְךָ לְכַלְּפִי אֶכְלָמְפָנָיו אֲכַלְתָּה:
 12 וַיֹּאמֶר הָאָדָם הָאָשָׁה אֲשֶׁר נִתְּפַח עַפְרוֹן הוּא נִתְּנָהָלֵל
 13 מִזְרָחָעַז וְאֶכְלָל: וַיֹּאמֶר יְהוָה אֱלֹהִים לְאָשָׁה מִזְרָחָעַת
 14 עֲשֵׂית וַיֹּאמֶר הָאָשָׁה הַנִּנְשָׁה הַשִּׁיאָנִי וְאֶכְלָל: וַיֹּאמֶר
 יְהוָה אֱלֹהִים אֶל־הַנִּנְשָׁה כִּי עֲשֵׂית וְאַתָּה אֶרְוֹר אֶת־
 מִלְּדָבָרֶךָ וְמִכֶּל מִינְתָּה שְׁדָה עַל־נִחְנָה חָלֵךְ וְעַפְרָר
 טָהָאֶכְל בְּלִימֵי תִּיְהָ: וְאַתָּה אֲשֵׂית בְּנֵנָה וּבְנֵן הָאָשָׁה
 וּבְנֵן זָרָעָה וּבְנֵן זָרָעָה הוּא וְשׁוֹפֵךְ רָאשׁ וְאַפָּה תְּשׁוֹפֵנִי
 16 עַקְבָּה: ס אֶל־הָאָשָׁה אָמַר פְּרַבָּה אֶרְבָּה עַצְבָּונָה
 וְהַרְבָּה בְּעַצְבָּה חָלֵךְ בְּנִים וְאֶל־אִישָׁךְ פְּשָׁקָתָךְ וְהַאֲ
 17 יְמִשְׁלָלָה: ס וְלֹא־רָם אָמַר כִּי שְׁמַעְתָּה לְקֹל אַשְׁתָּה
 וְהִאֶכְל מִזְרָחָעַז אֲשֶׁר צִוָּתְךָ לְאָמֶר לֹא הִאֶכְל מִפְנֵי
 אֶרְוֹרָה הָאָדָמָה בְּעַבוּרָה בְּעַצְבָּונָה אֶכְלָנָה כָּל יָמִי

מִנְחָה: וַיֹּאמֶר וְרַקֵּר פְּצָמָת לְךָ וְאָכַלְתָּ אֶת־עֵשֶׂב
 כִּשְׁנָה: בְּוּנָה אֶפְרַיִם תָּאכַל לְחָם עַד שׁוּבָה אֶל
 הָאָדָם כִּי מִמֶּנָּה לְקַחְתָּ קַיְרָעֵף אֲפָחָה וְאֶל־עֵפֶר
 פְּשֻׁבוּן: וַיָּקֹרֶא אֱלֹהִים שֵׁם אֲשֶׁר־הָיָה כִּי חַוָּה הוּא
 אָם כָּל־חַי: וַיַּעֲשֶׂה יְהוָה אֱלֹהִים לְאָדָם וּלְאַשְׁרָה בְּתִינּוֹת
 עֹז וַיְלַבְּשֵׁם: פ וַיֹּאמֶר יְהוָה אֱלֹהִים חַן
 הָאָדָם הַיְהָ בְּאַתְּדָמָה מִפְנֵי לְדוּתָה טֹוב וּרְעָה וְעַתָּה וְפָרָד
 יִשְׁלַחْ יְהוָה וְלֹא־יָסַב מִצְעֵן קְתָיִם וְאָכֵל וְתַנְיִ לְעָלָם:
 וַיַּשְׁלַחְתָּה יְהוָה אֱלֹהִים מִן־עַדְן לְעַכְל אֶת־הָאָדָם
 אֲשֶׁר לְקָח מִשֵּׁם: וַיָּגַרְשׁ אֶת־הָאָדָם וַיָּשִׁבֵּן מִקְדָּם
 לְנַדְעָן אֶת־הַכְּרָבִים וְאֶת־לְהֵט הַלְּרָבֶב הַמִּתְחַבְּכָה
 לְשִׁמְרָה אֶת־הַדָּרֶךְ עַז קְמִים:

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וַיָּהִי אַחֲרֵי הַכְּרָבִים הָאָלָה חַטָּאוֹ מִשְׁקָה מֶלֶךְ־מִצְרָיִם «
 וְהַאֲפָה לְאַרְנֵיהֶם לְמֶלֶךְ מִצְרָיִם: וַיַּקְצֵף פְּרֻעָה עַל שְׁנַנּוּ »
 סְרִירִים עַל שַׁר הַמִּשְׁקָים וְעַל שַׁר הַאוֹפִים: וַיְתַהַן אֲתָם
 בְּמִשְׁמֶר בֵּית שַׁר הַטְּבָחוֹם אֶל־בֵּית הַסְּהָר מִקּוֹם אֲשֶׁר
 יוֹסֵף אָסֹור שֵׁם: נִפְקַד שַׁר הַטְּבָחוֹם אֶת־יֹסֵף אָתָם »
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וַיִּשְׁרֹת אֶתְّהָם וַיַּחֲיוּ זְמִינִים בְּמַשְׁקָר: וַיַּחֲלִמוּ חֲלוֹם שְׁנִינְתָּם
 אִישׁ חֲלוֹם בְּלִילָה אֶחָד אִישׁ בְּפֶתַרְזֵן חֲלוֹם הַמַּשְׁקָה
 וְהַאֲפָה אֲשֶׁר לְמַלְךָ מִצְרָיִם אֲשֶׁר אָסּוּרִים בְּכִיתָה הַסְּתָרָה:
 6 וַיַּכְאֶבֶל אֶלְيָהָם יוֹסֵף בְּבָקָר וַיַּרְא אֶתְّהָם וַיַּגְּסִם וַיַּעֲפֵם:
 7 וַיִּשְׁאַל אֶת־סְרִיבוֹנִי פְּרֻעָה אֲשֶׁר אָתוֹ בְּמַשְׁמָר בֵּית אַרְנוֹ
 8 לִאמְרָה מְרוּעָה פְּנִיכֶם רְعִים הַיּוֹם: וַיֹּאמְרוּ אֶלְיוֹן חֲלוֹם
 חֲלֵמָנוּ וַפְּתַח אָנוּ אָחוֹן וַיֹּאמֶר אֱלֹהִים יוֹסֵף הַלֹּא לְאָלֹהֶם
 9 פְּתַרְנִים סְפִירָה נָא לֵי: וַיַּסְפֵּר שְׁרִידָה־מַשְׁקִים אֲתִ-חֲלִמוּ
 10 לִיוֹסֵף וַיֹּאמֶר לוֹ בְּחַלוֹמֵי וְהַנְּגָפָן לִפְנֵי: וּבְגַפֵּן שֶׁלְשָׁה
 שְׁרִיגִים וְהֵא כְּפָרָה עַלְתָּה נִצָּה הַכְּשִׁילוֹ אֲשֶׁר־לְתִיחְיָה
 11 עֲנָקִים: וּבְזָם פְּרֻעָה בָּרוּי וְאָקֵח אֲתִידָה־עֲנָקִים וְאָשַׁחַט
 אֶתְּהָם אֶל־קָוִים פְּרֻעָה זָאָפָן אֲתִידָה־קָוִים עַל־קָרֶף פְּרֻעָה:
 12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתַרְנוּ שֶׁלְשָׁה הַשְּׁרִיגִים שֶׁלְשָׁה יִקְרָם
 13 הֵם: בְּעוֹד | שֶׁלְשָׁה יִמְרָם וְשָׂא פְּרֻעָה אֲתִידָרָא־שָׁה וְהַשְׁוֹקָה
 עַל־בָּגָה וְנִתְּהָה כְּסִיס־פְּרֻעָה בָּרוּי בְּמַשְׁפָט הַרְאָשׁוֹן אֲשֶׁר
 14 קִיָּת מַשְׁקָה: כִּי אִם־זִכְרָתִי אַף־הָ בְּאַשְׁר יַעֲטֵב לְךָ
 וְעִשְׁיָת־נָא עַמְּךָ חָסֵר וְחוּכָרָתִנִי אֶל־פְּרֻעָה וְרוֹצָחָתִנִי
 טָמִידָה־בָּתָה: קִרְגָּנָב גַּנְכָּתִי מַאֲרַץ הָעָבָרִים וְגַסְיָה

לא-עֲשִׂיתו מְאוּמָה קַרְשָׁמוּ אֹתֶךָ בָּבּוֹר: וַיַּרְא שְׁרֵדָה אֲפָקִים 16
 כִּי טֹוב פְּתַר וַיֹּאמֶר אֶל-יוֹסֵף אָחִיךְ אֵנָי בְּחִילּוֹמִי וְהַגָּה
 שֶׁלְשָׁה סְלִילְיָה חֲרֵי עַל-רָאשִׁי: וּבְכָל חָלֵין מְפַלְּלָם מְאַכֵּל 17
 פְּרֻעָה מְעַשָּׂה אֲפָה וְהַעֲוֹף אֲכֵל אֲתָּם מִן-הַפְּלָל מִעַל
 רָאשִׁי: וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פְּתַרנוּ שֶׁלְשָׁה הַפְּלָלִים 18
 שֶׁלְשָׁה יָמִים הֵם: בָּעוֹד | שֶׁלְשָׁה יָמִים יוֹשֵׁא פְּרֻעָה אַתָּה 19
 רָאשָׁךְ מַעַלְיךְ וְפָלָה אַתָּה עַל-עַזְךְ וְאַכֵּל קַעֲוֹף אַתָּה
 בְּשָׁרְךָ מַעַלְיךָ: וַיַּהַי | בַּיּוֹם הַשְׁלִישִׁי יוֹם חַלְבָּתָה אַתָּה |
 פְּרֻעָה וַיַּעַשׂ מִשְׁׁתַחַת לְכָל-עַכְדָּיו וַיֹּשֵׁא אַתְּ-רָאשׁ | שְׁרֵדָה
 הַמִּשְׁקִים וְאַתְּ-רָאשׁ שְׁרֵה אֲפָקִים בְּתוֹךְ עַכְדָּיו: וַיִּשְׁבַּב 21
 אַתָּ-שְׁרֵה הַמִּשְׁקִים עַל-מִשְׁקָחוֹ וַיַּתֵּן הַכּוֹם עַל-כָּבֵד פְּרֻעָה:
 וְאֵת שְׁרֵה אֲפָקִים פָּלָה בְּאַשְׁר פְּתַר לָהּ יוֹסֵף: וְלֹא-זָכַר 22
 שְׁרֵדָה-מִשְׁקִים אַתָּ-יוֹסֵף וַיַּשְׁבַּחַתּוּ: 23

APPENDIX.

IN compliance with the wishes of some of my students, I have here added a few pages containing some rules for the formation of the regular verb, together with the characteristics of the various parts of the verb, of the noun, and of the suffixes.

I. FORMATION OF THE REGULAR VERB.

1. The STEM of the verb is the third masc. sing. pret. Kal, and consists of three radical letters. The second radical is pointed with ־, the vowel of action, the first radical receiving pretonic Kamets. (Green, § 82, 1.) **לְבָקַר**.

Intransitive verbs take ־ or ־ with the second radical.

From the stem are next formed the six *conjugational stems*: viz. .

(1) NIPHAL by prefixing Nun (נ) to the stem **לְבָקַר**. **לִבְקֹרֶל** which (Green, § 61, 1) becomes **לִבְקֹרַת**.

(2) PIEL, by doubling the middle radical by Dagesh Forte (thus doubling or increasing the force of the verb), and pointing the first radical with ׁ,* and the second with ־. **לְבָקַרְבָּקַר**.

(3) PUAL, by doubling the middle radical, and pointing the first radical with ׁ, and the second with ־. **לְבָקַרְבָּקַר**.

(4) HIPHIL, by prefixing ר to the stem (in order to pronounce the vowel more strongly), and pointing it with ׁ,* also placing ׁ with the second radical. **לְבָקַרְרָקַר**.

(5) HOPHAL, by prefixing ר pointed with ׁ (or ׁ) to the stem. **לְבָקַרְרָקַר**.

(6) HITHPAEL, by prefixing הָ (the reflexive pronoun) to the original form of the Piel; viz. **לְבָקַרְבָּקַר**. **הַלְבָקַרְבָּקַר**.

* Contrary to the analogy of all the other forms of these Conjugations in Hebrew, as well as to *all* the forms of these Conjugations in each of the kindred languages.

2. From each of these seven stems is formed an *Infinitive absolute*,—

(a) In the *Kal* by changing the last vowel to *i*. בְּטוֹל.

(b) In the *Niphal* (sometimes by changing the last vowel of its stem to *-i*, e.g. בְּטִילָה) generally by prefixing הַ (a relic of הַנָּ) to the stem, assimilating the : and representing it by Dagesh Forte (בְּטִילָה), inserting pretonic *־* under the first radical (בְּטִילָה), and changing the ult. vowel of the stem to Cholem; e.g. בְּטִילָה.

(c) In the *Piel* and *Pual*, by changing the ult. vowel of the stems to *-i*, and in the *Piel* by placing the original vowel of its stem, (viz. *Pattach*), under the first radical; e.g. בְּטִילָה, בְּטִילָה.

(d) In the *Hiphil* and *Hophal*, by changing the ult. vowel of the stems to Tsārā (‑), and in the *Hiphil* by restoring the original vowel, i.e. *-i*, to the prefix הַ; e.g. בְּטִילָה, בְּטִילָה.

(e) In the *Hithpael*, by changing the ult. vowel of the stem to Cholem; e.g. בְּטִילָה.

REMARK.—It will be noted, therefore, that *Cholem in the ult.* usually marks the *Infinitive absolute*.

3. From each *Infinitive absolute* is next formed an *Infinitive construct*,—

(a) In the *Kal* by rejecting the pretonic Kamets.

(b) In the *Niphal* by changing *-i* to *-i*.

(c) In all the other Conjugations by changing the ult. vowel so as to correspond with the ult. vowel of its conjugational stem.

4. From each *Infinitive construct* is formed a *Future*; by prefixing the personal preformatives הַ, הָ, נֵ, נֶ, dropping the הַ of the Inf. in Niph., Hiph., Hoph., and Hithpael, and giving its vowel to the personal prefix.

These prefixes, abstractly considered, are of course pointed with Shēva.

5. From the second person of the *Jussive Future* (Green, § 97, 2) in all cases are formed the *Imperatives*, by simply dropping the personal prefix הַ (which is superfluous in the Imp.) and restoring the הַ if it originally stood in the *Infinitive construct*.

The *Pual* and *Hophal* being pure passives, have no Imperative.

6. The *participles* (being verbal nouns) are mostly formed from the *Infinitive construct*.

(a) In the *Kal*, however, the arbitrary forms בְּטוֹלֵל בְּטִילֵה are used.

(b) In the *Niphal* the form בְּטִילָה (formed after the analogy of the participles of intransitive verbs, i.e. from the conjugational stem) is used.

(c) In the other Conjugations **ו** is prefixed to the Infinitive, the **ה** is dropped, the **ו** taking its vowel instead of **ו**, and the last vowel of the Infinitive, if short, is lengthened.

TABULAR VIEW OF THE REGULAR VERB, to illustrate these rules.

	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Stems	קְטַל	נִקְטֵל	קִטְל	קִטְל	חִקְטִיל	חִקְטֶל	חִקְטָל
Inf. abs.	קְטוֹל	חִקְטֶל	חִקְטֶל	חִקְטֶל	חִקְטִיל	חִקְטֶל	חִקְטָל
Inf. con.	קְטַל	חִקְטֶל	חִקְטֶל	חִקְטֶל	חִקְטִיל	חִקְטֶל	חִקְטָל
Futures	וְקְטַל	וְקִטְל	וְקִטְל	וְקִטְל	וְקִטְרִיל	וְקִטְל	וְקִטְטָל
Impera.	קְטַל	חִקְטֶל	חִקְטֶל	חִקְטֶל		חִקְטָל	
Particip.	קִטְל	נִקְטֵל	מִקְטֵל	מִקְטֵל	מִקְטִיל	מִקְטָל	מִקְטָל
	קְטוֹל						

For the explanation of the personal *affixes* of the Perfect or Preterite, and of the *prefixes* of the Future, cf. Green, § 85, 1. a., and for the vowel changes, cf. § 85, 2. a.

II CHARACTERISTICS OF THE VERB.

In looking at a form of the verb, having removed its suffixes, first determine its *tense* or *mode*.

1. CHARACTERISTICS OF THE TENSES.

The *Future* may be known by its *prefix* **ו**, **ה**, **ר**, **א**.

The *Perfect* has *affixes*, but no personal prefixes.

REM.—The *Imperative* also takes affixes, but cannot be mistaken for the *Perfect*, as the vowels under the first radical in the *Kal* and *Piel*, and under the **ו** in *Hiphil*, and *Hithpael*, differ; while in the *Niphil* the *Imper.* takes the prefix **ו**, the *Perf.* having **ו**.

2. CONJUGATIONAL CHARACTERISTICS.

(A) If a verb be in the *Future*, the *vowel under the prefix* marks the Conjugation.

This vowel in the *regular verb*, in the *Kal* and *Niphal* is **ו**, in *Piel* and *Pual* invariably **ו**, in *Hiphil* **ו**, in *Hophal* **ו** or **ו**, in *Hithpael*, **ו**.

The *Niphal* may be distinguished from *Kal*, by the **ו** under the first Radical immediately after the prefix. **וְקִטְל** **וְקִטְבֵל**. The *Piel* from the *Pual* by the vowels under the first radical.

As these vowels under the prefixes are, in the various classes of verbs, liable to mutations caused by the presence of weak letters, etc., the following table may be found useful in most cases, not only for determining in what *conjugation* the *future tense* of a verb is found, but also to what *class* it belongs, thus serving the student as guide for tracing out the root.

Class.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Reg. Verb,	— (־ַּ)	— (־ָּ)	— (־ֵּ)	— (־ֶּ)	—	— (־ִּ)	— (־ְּ)
ג guttural,							
ב guttural,							
אָ							
כָּ						—	
מ guttural,	— ַּ	— ָּ					
נָ	— ַּ	— ָּ					
לָן	(— ַּ apoc. form.)						
פָּ	— ַּ				וֹ (וְּ)	וּ	
עָ	— (וְּ)				וֹ (וְּ)	וּ (וְּ)	
צָ	—				וֹ	וּ	

* These occur only under אָ. The other vowels in brackets occur only in exceptional forms. Where no vowels are printed the vowels are the same as in the Regular Verb.

It will be observed that the vowel under the prefixes of the Future varies chiefly in the Kal, Hiphil, and Hophal Conjugations.

To illustrate the method of using this table, take יְזִירָה: the vowel

with the prefix is **וְ**; referring to the table we find that the conjugation is *Hiphil*, and, casting the eye to the left hand column, that it is a **רָבֵב** verb; **רָבֶב** is therefore the root.

Or, take **וַיִּקְרֹם**. The vowel of the prefix is **וְ**, therefore, by the table, the form is in the *Kal* or *Hiphil* conjugations, and the verb belongs to the class **עֻזָּה** or **שְׂרָפָה**. The vowel **וְ** or **וְ** under the radical, will readily distinguish the *Hiphil* from the *Kal* in these classes of verbs; e.g. *Kal* **וַיִּקְרֹם**, *Hiphil* **וַיִּקְרֹם**; *Kal* **וַיִּסְבֹּב**, *Hiphil* **וַיִּסְבֹּב**.

(B) If the verb (having an *affix*) be in the *Preterite*,

וְ prefixed marks the *Niphal*,

Dagesh Forte in the middle Radical marks the *Piel* and *Pual*.

Exc. Verbs **וְ** guttural, of course omit the *Dagesh*, but lengthen the vowel under the first Radical to **וְ** in the *Piel*, and to **וְ** in the *Pual*; e.g. *Piel* **גַּלְלָה**, *Pual* **גַּלְלָה**. Verbs **וְ** double the *third Radical*, which form verbs **וְ** borrow.

וְ prefixed marks the *Hiphil* and *Hophal*.

וְ *Hithpael*.

3. CHARACTERISTICS OF THE PERSON.

PRETERITE Tense. *Affix* **וְ** or **וּ** denotes the 1st person.

Affix **וְ**, **וָמָ**, **וָמָן** denotes the 2d person.

Affix **וְ** or **וּ** denotes the 3d person.

FUTURE Tense. *Prefix* **וְ** or **וּ** denotes the 1st person.

Prefix **וְ** denotes the 2d person.

Prefix **וְ** (or **וּ**) denotes the 3d person.

4. CHARACTERISTICS OF NUMBER.

Affixes **וּמָ**, **וּמָן**, **וְמָ**, **וְמָן** denote the *Plural*.

5. CHARACTERISTICS OF THE INFINITIVE AND IMPERATIVE.

Infinitives and Imperatives have the *conjugation* denoted as in the *Preterite*, except the *Niphal*, which takes the prefix **וְ** and also *Dagesh Forte* in the first Radical, except in verbs **וְ** guttural.

6. CHARACTERISTICS OF THE PARTICIPLES.

Niphal Participle begins with **וְ**; all the rest (except *Kal*) with **וּ**, and the conjugation is denoted as in the *Future*, i.e. by the vowel accompanying the prefix.

III. CHARACTERISTICS OF THE NOUN.

MASCULINE.

Singular.

Absolute has no characteristic termination.

Construct is like the *Absolute*; except in case there is a mutable vowel in the *Absolute* it is generally shortened or rejected.

NOTE.—Kamets and Tsara rarely occur in the construct.

Nouns in נָ make their *Construct* in נְ .

Nouns in נִ make their *Construct* in נֵ .

Plural.

Absolute ends in םִ (rarely in נִ or נְ).

NOTE.—Some masculines make their plural in מִ (cf. Green § 200 a.).

Segholates insert - before םִ ; e.g. מַלְכִים .

Construct ends in נִ .

FEMININE.

Singular.

Absolute ends in נָ or נְ (rarely in סָ , מָ , בָ).

Construct ends in נִ (or נְ).

Plural.

Absolute. נִ is substituted for the ending of the *Singular*.

Segholates insert - before this ending נִ .

Construct also ends in נִ , before which *Segholates* revert to their original monosyllabic form.

Duals make their *Absolute* in בְּנִ , their *Construct* in בְּנִ . Before בְּנִ feminines in נָ become נְ .

IV. CHARACTERISTICS OF THE PRONOMINAL SUFFIXES.

First Person is indicated by א or ו .

Second Person is indicated by ת .

Third Person is indicated by הָ , וָ , םָ , or נָ .

NOTE.— - inserted between a noun and its suffix shows that the *noun* is in the *plural* number; in the first person singular this - coincides with the characteristic of the suffix.

If the characteristics as here given are thoroughly committed to memory, it is believed that, in most cases, the student will, with his previous study of the Grammar, be able to analyze a word at sight.

TERMINATIONS OF NOMINAL FORMS.

	SINGULAR.		PLURAL.		DUAL.	
	Absolute.	Construct.	Absolute.	Construct.	Absolute.	Construct.
MASCULINE.	No characteristic ending.	Like Absolute.	{ יְהִי יְמִים יְרִים (or יְרִים)	יְהִי יְמִים יְרִים	יְהִי יְמִים יְרִים	
	Segholates.	Like Absolute.	{ יְהִי יְמִים יְרִים	יְהִי יְמִים יְרִים	יְהִי יְמִים יְרִים	
	*תְּ	{ תְּ	{ תָּה תְּ	תָּה תְּ	תָּה תְּ	תְּ
	†תְּ	{ תְּ	{ יְלִתָּה וְתָה	יְלִתָּה וְתָה	יְלִתָּה וְתָה	יְלִתָּה וְתָה
FEMININE.	*תְּ	{ תְּ	No Construct.	No Plural.		
	*נְ	{ נְ				
	Segholates.	תְּ or תְּ	וְתָה	וְתָה	וְתָה	וְתָה

* These terminations are very rare.

† Nouns in תְּ are not treated as Segholates.

This Table gives the *usual* endings of the Noun according to its different *Numbers*, *Genders*, and *States*. Through these endings the noun may be traced back to its Absolute Singular.

N.B.—The *Masculine* Plural termination is *added to* the Absolute Singular. The *Feminine* Plural ending וְתָה is *substituted for* the Feminine Singular termination.

Before making use of the Table all suffixes and prefixes must be removed from the noun. Note, that all nouns which occur with a suffix are in the *Construct State*.

The *Construct Sing. Masc.* and the *Construct Plural Fem.* may often be distinguished from the Absolute by the brevity of the vowels. Kamets seldom, and Tsara infrequently occur in the Construct.

Form for parsing a *Verb*.—First analyze the form, taking off Suffixes, Vav Conv., Prep., etc. Then give Root; Synopsis of the seven Conjugations; Tense; Person; Number; Gender; Conjugation; Syntax.

Form for parsing a *Noun*.—Analyze; give the Abs. Sing.; Abs. and Const. Sing. and Plural; Case; Number; State; Syntax.

For *Suffixes*.—Number; Person; Gender; Case.

For *Participles*.—Give Stem; Synopsis of Conj.; Conj.; Abs. and Const., Sing. and Plural; Number; State; Syntax.

For the convenience of the student the characteristics of the various forms of the Verb and Noun, as given in detail above, are summed up in the Tabular Views on p. 61 and pp. 66, 67. The method of using the Tabular View of the Verb is indicated on pp. 58, 59 (cf. Table there given).

With the Table open before him, the student can not only determine the *tense*, *conjugation*, etc., of almost any verb he meets with in the Hebrew Bible, but is also guided to the *root* for which he is to consult his lexicon. The Table serves for all classes of verbs; irregularities, anomalies, etc., being, of course excepted.

The Table of Nominal Forms (p. 61) while giving the endings for gender, number, and state, may also serve to indicate the form which is to be sought for in the lexicon.

TO FIND WORDS IN THE LEXICON.

In addition to the Tables of Verbal and Nominal Characteristics, the following rules will supply the student with the necessary information for finding words in the Lexicon.

I. NOUNS. Reject from the word all prefixes (e.g. בָּ, בַּ, בִּ, בְּ, בֶּ, בַּ), all suffixes, and plural or dual terminations.

II. VERBS. 1. All verbal roots are *tri-literal*. To obtain this root,

(A) Reject from the *beginning* of the form, (1) all personal prefixes, רָ, חָ, נָ, אָ; (2) all conjugational preformatives, בָּ, חָ, נָחָ; (3) the participial prefix, מָ; (4) the prefix prepositions, בָּ, בַּ, בִּ, בְּ; (5) the article [sometimes prefixed to the participle] and interrogative particle, הָ; (6) the relative, וָ; and (7) וְ copulative or conversive.

(B) Reject from the *end* of the form all personal affixes (הָרָ, הָנָ, הָבָ, הָמָ, הָלָ, הָלָ), suffixes, and paragogic letters.

(C) Reject all *inserted* letters, as יְ, רְ, נְ, הְ.

2. If after the form is thus divested of its servile letters, *three* letters be left, they are the root.

3. If but *two* letters are left, then the verb is defective, and wants, (1) an *initial* רָ or נָ; (2) a *medial* יְ or וְ; (3) *final* הְ (very seldom אְ); or the second radical must be doubled.

A knowledge of the Paradigms of the verbs will enable the student to determine generally the Class to which the verb before him must belong. Dagesh Forte, however, in the first of the remaining radicals generally denotes the absence of initial נָ (rarely וָ).

Vav (וָ, יְ, or נְ) after the personal or conjugational prefix usually represents initial רָ.

The inserted vowel (יְ, וְ, or נְ) often serve to indicate יְ or וְ verbs.

If after rejection; as in (A), (B), (C), מָ remains as the third radical, the verb is לְ.

Dagesh Forte in the *second* of the remaining radicals will frequently point out an לְ verb.

4. If but *one* letter is left, prefix מָ (rarely וָ) and add הְ.

N.B.— When וְ Conversive of the Future is removed, the prefix that follows it must also be removed with it.

The following mnemonic lines by Tregelles may be found of use:

“The servile letters cast away,
And if behind *three* letters stay
You'll have the root without delay.
But if you have not letters three,
The root will then defective be.
Perhaps the root you seek is one
Which *drops initial Yothe or Noon*:
A *medial Yothe or Vav* may show
The letters three you want to know:
Perhaps the letter which stands second,
To make the three, *must twice be reckoned*:
Or, finally, perhaps you may
Require to add a final *Hay*.”

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